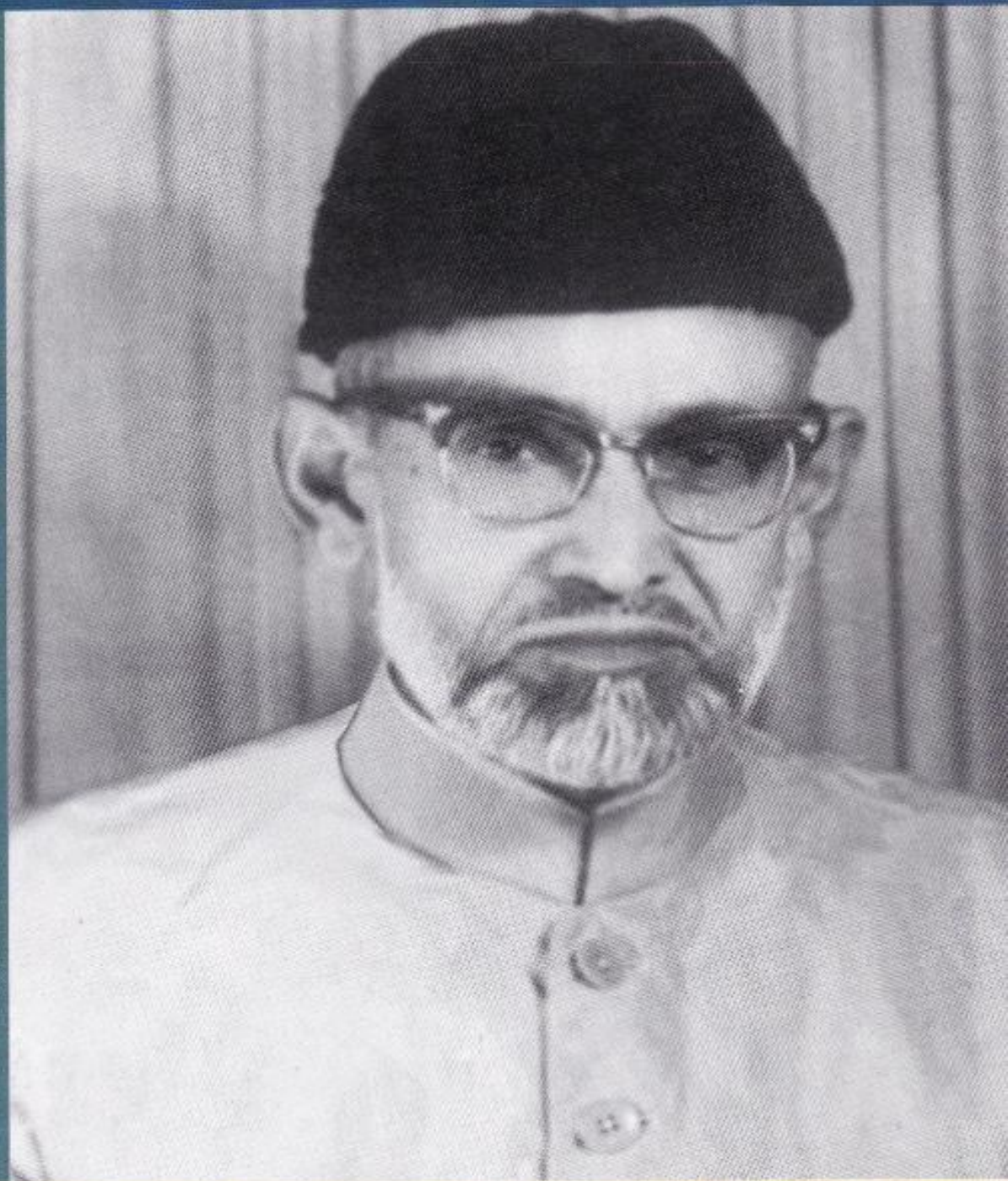


Mufti Silsila

HADRAT MALIK SAIFUR RAHMĀN

Principal Jāmi'a Ahmadiyya, Rabwah, Pakistan



Dr. Karimullah Zirvi

HADRAT MALIK SAIFUR RAHMAN

**Mufti Silsila Aliyya Ahmadiyya
and
Principal Jami'a Ahmadiyya, Rabwah,
Pakistan**

The Promised Messiah and Mahdi^{as} says:

"The members of my community will excel so much and achieve such a high status in knowledge and wisdom that through the light of their truth and through their great signs they will make silent everyone. And each nation will benefit from this spring."

(Tajalliyyāt-e-Ifāhiyya, Rūḥānī Khaza'in, Vol. 20, p. 409)

Dr. Karimullah Zirvi

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allāh, the Gracious, the Merciful

ḤAḌRAT MALIK SAIFUR RAḤMĀN

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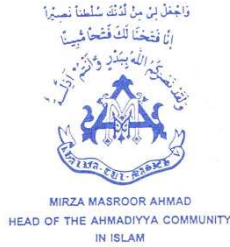
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FOREWORD



Baitul Fazl, London
11th May 2012
MBE/100

Mukarram Karim Ullah Zeervi Sahib,

السلام علیکم ورحمة الله وبرکاته

I have received your manuscript of the biography of Malik Saifur Rahman Sahib Marhoorn. Jazakallah.

There is no doubt that he was outstanding learned man and had encompassed vast knowledge of the Holy Quran, Hadith and different aspects of jurisprudence. This is apparent in different places in the book which I have read fleetingly, but I do not want to say anything about his intellectual status at this stage. However, one thing about him that always impressed me most was his extreme humility despite his distinct intellectual status and being in close proximity with the Khulafa and being entrusted by the Khulafa with some important intellectual works. He was a staunch and committed learned man as well as a professor of the Jamia and Mufti e Silsila, but I had seen him in my childhood performing his duties at the Langar Khana and being in charge of distribution of 'roti'. He worked through entire days and nights to serve personally and never allowed his assistants to carry out the work so that he could take a break at home. In fact he remained on the spot to work and lend a hand to his co-workers. He treated his co-workers with excessive politeness and with courtesy and carried on working serenely with a smiling face. This contributed greatly

towards a sense of unity among us, his assistants, to perform our duties with zeal and enthusiasm. Similarly when he rode his bike, peace and humility was apparent from his face. It was a virtue of our elders living in Rabwah to say 'Salaam' to everyone as they excelled both in their intellectual levels and in humility. They were just humble people oozing with simplicity.

I pray to Allah Almighty that the biography you have written about him, proves beneficial for the literary enthusiastic and his altruistic personality becomes exemplary to those who read it. Ameen.

Wassalam.

Yours sincerely,



MIRZA MASROOR AHMAD

Khalifatul Masih V

PUBLISHER'S NOTE

Please note that in referencing the Holy Qur'ān we have counted the verse:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

bismillā hirrahmā nirrahīm

In the name of Allāh, the Gracious, the Merciful

as the first verse of the Chapter in which it appears. Some publishers of the Holy Qur'ān, however, begin counting the verses after the verse

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Should the reader not find the relevant verse under the number given in the book, it would be found in the adjacent lower number. For instance, the reader would find the referred verse under 3 instead of 4.

The translation of the verses of the Holy Qur'ān mentioned in the book is taken from Ḥaḍrat Maulvī Sher 'Alī Ṣāḥib's^{ra} translation. In addition, the translation done by Ḥaḍrat Khalīfatul Masīḥ IVth in the appendix of the Holy Qur'ān with Ḥaḍrat Maulvī Sher 'Alī Ṣāḥib's^{ra} translation has been given. Many translators add explanatory words in their translation, which are not found in the Qur'ānic text. But they see to it that the reader is not misled to consider them as the words of the Qur'ān. Ḥaḍrat Maulvī Sher 'Alī^{ra} Ṣāḥib has italicized such words.

The name Muḥammad and his titles - the Holy Prophet or the Founder of Islām - are followed by the symbol^{sa} for the salutation *ṣallallāhu 'alaihi wasallam* meaning *may peace and blessings of Allāh be*

upon him.

The names of most other Prophets and Messengers of Allāh are followed by the symbol^{as} for *‘alai hissālām* meaning *on whom be peace*. The names of the Companions of the Holy Prophet of Islām^{sa} and the Promised Messiah and Mahdī^{as} are followed by the symbol^{ra} for *radīallāhu ta‘āla ‘anhu/‘anhā/‘anhum* meaning *may Allāh be pleased with him/her/with them*. The names of the Khalīfatul Masīḥ III and Khalīfatul Masīḥ IV are followed by the symbol^{rh} for *rahmahullāh ta‘āla* meaning *may Allāh's blessings be on him*. The name of the Khalīfatul Masīḥ V is followed by the symbol^{aba} for *ayyadahullāh ta‘āla binaṣrihil ‘azīz* meaning *may Allāh support him with His Mighty help*. The actual salutations have not been set out in full for the sake of brevity. The readers should treat the full salutation as implicit.

SYSTEM OF TRANSLITERATION

This book has the Arabic text and its English transliteration. We have adopted the following system for the English transliteration in this book:

The *l* is represented by 'a' or the a'ṛāb, ب by b, ت by t, ج by j, ح by ḥ, د by d, ر by r, ز by z, س by s, ش by sh, ص by ṣ, ط by ṭ, ظ by ḏ, ف by f, ق by q, ك by k, ل by l, م by m, ن by n, ه by h, و by v or w, and ي by y.

For ث we have used *th*, pronounced like *th* in the English word *thing*. For خ we have used *kh* pronounced like the Scottish *ch* in *loch*. For ذ we have used *dh* pronounced like the *th* in the English words *that* and *with*. For ض we have used *ḏ* pronounced like the *th* in the English word *this*. For ع we have used ' , a strong glottal specific to Arabic. For غ we have used *gh*, a sound approached very nearly in the *r grasseye* in French. For ء we have used ' , a sort of catch in the voice.

We have represented *fatha* by an *a* (pronounced like the *u* in the English word *bud*) when short and by *ā* (pronounced like the *a* in English word *father*) when long, by *ai* (pronounced like the *i* in the English word *say*) when followed by a *ya*, and by *au* (pronounced resembling the *ou* in the English word *sound*) when followed by a *waw*.

We have represented *kasrah* by an *i* (pronounced like the *i* in the English word *bid*) when short, by *ī* (pronounced like the *ee* in the English

word *deep*) when long.

We have represented *ḍamma* by a *u* (pronounced like the *oo* in the English word *wood*) when short, by *ū* (pronounced like the *oo* in the English word *shoot*) when long.

The muffled sound of *ن* when *و* or *ع* with *shadda* follow the *tanween* has been represented by ñ.

There are no capitals in Arabic, therefore we have not used any capitals in transliteration, when the transliteration is not a part of the English text. We have followed the rules of English grammar (and have used capitals where applicable) when Arabic words or expressions appear in the English Text.

INTRODUCTION

Ḥaḍrat Malik Saifur Raḥmān Ṣāḥib

"Such great scholarly 'Ulemā' are rarely born in the world"

Ḥaḍrat Khalifatul Masih IVth

It is a great honor and pleasure for me to present the life story and illustrate the *Sirat* (character) of Ḥaḍrat Malik Saifur Raḥmān Ṣāḥib, *Muftī Sīṣila Āliyya Aḥmadiyya* and Principal *Jāmi'at Aḥmadiyya* Rabwah who also happened to be my father-in-law. In 1995 a special issue (September, October 1995) of the monthly Urdu magazine of the *Majlis Khuddām al Aḥmadiyya*, Pakistan, '*Khālīd*' was published which was dedicated to the life and character of Ḥaḍrat Malik Saifur Raḥmān Ṣāḥib. Efforts of Syed Mubashir Aḥmad Ayyāz Ṣāḥib, who was editor of the monthly "*Khālīd*" at that time, in the publication of the special issue are greatly appreciated. The current presentation is basically an English rendering of the special issue of the monthly "*Khālīd*". A few more articles written recently about Ḥaḍrat Malik Saifur Raḥmān Ṣāḥib's life and character by some of his students, colleagues and friends have also been included in this book.

As stated above, the special issue of the magazine '*Khālīd*' was published in 1995. Thus, this book was compiled almost 18 years after the publication of the special issue of the monthly "*Khālīd*." During this period, some of the contributors who had written for the special issue about the personality and character of Ḥaḍrat Malik Saifur Raḥmān Ṣāḥib have passed away. I have translated their writings as were published in the special issue of the monthly "*Khālīd*."

Ḥaḍrat Malik Saifur Raḥmān Ṣāḥib was born on November 11, 1912 in a small village called "Khutakka" which was part of a beautiful and fascinating valley in District Khushab known as "*Soon Sakesar* valley".

He was a respected and well-liked member of a respected *Naqshbandī* (a mystic fraternity named after its founder, '*Naqshband*') family of the *Soon Sakesar* valley (Khushab). He loved to acquire knowledge right from his early childhood. When he finished his early education in his home town area the thirst to acquire more knowledge took him to Lahore. These were the days when *Aḥrār's* (a group of Muslims headed by a fiery speaker named 'Aṭāullāh Shāh Bukhārī who were staunchly Anti-Aḥmadis and were bent upon destroying Aḥmadiyyat) commotions against Aḥmadiyyat were in full swing. He also joined this opposition movement. Since he possessed the excellent trait of pursuing the matter to the fullest, he soon achieved a respectable position in the *Aḥrār* movement which was fiercely opposing Aḥmadiyyat in those days, and he was appointed General Secretary of the *Anjuman Saiful Islām*, Nila Gunbad (Lahore). This *Anjuman* (Association) was involved in publishing anti-Aḥmadiyya literature and holding anti-Aḥmadiyya gatherings. They would try every possible means to incite the public against Aḥmadis. They left no stone unturned in disrupting the Aḥmadiyya gatherings. Thus, the way and the circumstances under which he grew up and received training involved typical *Maulviyāna* (strictly orthodox religious) environments. Accordingly, during the period when he was in Lahore, he was staunchly opposed to and hostile towards Aḥmadiyyat.

He was an active member of the *Majlis Aḥrār* when he visited Qadian in 1934 to attend the *Aḥrār* Conference. In this gathering forceful speeches were delivered by the *Aḥrār* leaders stating that they would destroy and ruin Qadian. However, he was a noble soul by nature and an auspicious person. When he saw his companions having common creed using legal or non-legal tools to oppose Aḥmadis, he was disturbed by these activities. So when he got a chance to visit Qadian to attend *Aḥrār* Conference he saw with his own eyes the progress made by Aḥmadiyyat and the fabricated rumors spread among the people about *Bahishī Maqbarah* turned out to be false. During a sightseeing tour of Qadian when he saw the grave of the Promised Messiah^{as}, unintentionally came a thought into his mind, "This grave is of a person who is great in every respect. If his claim is true then this is the first time that I am seeing the

grave of a person with whom God Almighty spoke and whom He appointed as His vicegerent. However, if this person is wrong in his claim even then I have not seen before the grave of a person who had lied with regards to God Almighty. He prayed with tears in his eyes, "O Allāh! If this claimant is truthful then do not deprive me of his blessings due to my sins. I do not know what is the truth. Whatever is the truth please guide me to it, and persuade my heart towards it." It appears that his prayer made with sincerity of heart was accepted by God Almighty.

In 1935 at the request of Malik Ṣalāḥuddin Ṣāḥib he went to Qadian to attend *Jalsa Sālāna*. Speeches of Ḥaḍrat Khalīfatul Masīḥ II^{ra} which were full of knowledge and wisdom removed all the left over barriers and the steel had melted. Accordingly, in January 1936 he took *Bai‘at* at the hand of Ḥaḍrat Khalīfatul Masīḥ II^{ra}.

ذَٰلِكَ هُدًى اللّٰهِ يَهْدِي بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ ط

dhālīka hudallāhi yahdī bihī mañyyashā’u min ‘ibādiḥī

That is the guidance of Allāh. He guides thereby those of His servants whom He pleases. (6:89)

In June 1947, after the demise of Ḥaḍrat Syed Sarwar Shah Ṣāḥib^{ra}, *Muftī Silsila* he was appointed by Ḥaḍrat Muṣleḥ Mau‘ūd^{ra} as *Muftī Silsila Āliyya Aḥmadiyya*. He held the post of *Muftī Silsila Āliyya Aḥmadiyya* till his demise. Thus he held this prestigious post for forty-two years. His study was quite extensive. He was extremely intelligent and also possessed extraordinary God-given sagacity. Ḥaḍrat Muṣleḥ Mau‘ūd^{ra} had the ability to recognize talent. He perceived Malik Ṣāḥib's talent and hidden abilities and despite his relative youth compared to several older ‘*Ulemā*’, he appointed Ḥaḍrat Malik Ṣāḥib to the prestigious position of *Muftī* of the *Aḥmadiyya Muslim Jamā‘at*.

He was an expert in the field of Arabic Grammar. His book, ‘*Qawā’idus Ṣarf*’ (Arabic Grammar) is an excellent example of rendering a

difficult subject to an easy one. He was expert in *Fiqh* as well. Through his foresight Ḥaḍrat Khalifatul Masīḥ II^{ra} recognized his potential and selected him for specialization in *Fiqh*. He served as a Professor in *Jami'a Aḥmadiyya* Rabwah, Pakistan for over thirty years and in 1973 he was appointed as acting Principal of the *Jami'a Aḥmadiyya*. Later on he became Principal of the *Jami'a Aḥmadiyya*.

He was granted such a beautifully balanced heart and mind which is rarely seen among the present day Muslim *Ulema*. The salient part of his life was spent striving for knowledge and education. During his forty-two years working in the fields of *Fiqh* and interpretation of Islāmic Law, he was also involved in the field of teaching for more than fifty years. In religious sciences, besides his mastery of anecdotal sciences, he was also blessed with such clarity of mind that he would deal with various sciences with wisdom. Thus, he did not derive wrong conclusions based on just outwardly knowledge. Despite his upbringing from a typical non-Aḥmadi *Maulviyāna* (orthodox religious) environment, he did not possess an orthodox *Maulvī-like* prejudice and narrowmindedness. He showed this characteristic throughout his life.

He was an elegant writer. His writings due to their literary bent were very captivating.

Ḥaḍrat Khalifatul Masīḥ IV^{rh} said about Ḥaḍrat Malik Saifur Raḥmān Ṣāḥib:

"He was an extremely humble person, great scholar and also very affectionate to his students. He was so intelligent that he would make the students understand even most difficult problems in such a way that at least I never felt a need to look in the book again."

(The Daily Al-Faḍl, November 19, 1989)

Respected Malik Ṣāḥib possessed innumerable good characteristics. Knowledge, humility, forbearance and meekness were his typical characteristics. He was a humble person by nature and had great love in his

heart for his students. He used to treat the *Jāmi'a* students with great love and affection; he had a loving fatherly relationship with the students.

He trained *Murabbīs* (Missionaries) first as a teacher and later on as Principal in the *Jāmi'a Aḥmadiyya* Rabwah. These *Murabbīs* gained knowledge and then spread it from town to town inside Pakistan and from country to country outside Pakistan.

He passed away on October 25, 1989 in Edmonton Canada where he was residing with his son Hisham Malik. He was buried in *Bahishṭi Maqbarah*, Rabwah, Pakistan.

My wife, Amatul Latif Zirvi, earnestly desired that a book be published in English describing the life and character of her father for the enlightenment of others, in particular, the new generation. *Alḥamdulillāh*, God Almighty has given me the opportunity to fulfill her wish. I hope that the reader enjoys this book and benefits from it. I am grateful to Latif Ahmed Ṣāḥib, Hammad Malik Ṣāḥib and Ḥabibur Reḥmān Zirvi Ṣāḥib, Ṭāhir Foundation, Rabwah for their help in publication of this book. I would also like to acknowledge Dr. Kaukab Zirvi, Dr. Mujeebur Raḥmān Malik, Aṭhar Bashir Malik and Hisham Qamar Malik for their help with editing the manuscript.

Karimullah Zirvi

June 2013

A Letter of Ḥaḍrat Khalīfatul Masīh IV^{rh}

In the name of Allāh, the Gracious, the Merciful

Dear Naseem Mahdi
Amīr Jamā‘at Aḥmadiyya Canada

Assalāmu ‘Alaikum wa Raḥmatullāh wa Barakātuhū

Although Ḥaḍrat Malik Saifur Raḥmān Ṣāhib passed away in Canada, it is not a loss particular to one country's *Jamā‘at*. Rather, it is loss to the whole World-wide Aḥmadiyya *Jamā‘at*. Who may send condolences to whom? He was the one who used to send condolences and he was the one who rightfully deserved condolences. His death is not just the death of a sage but an end of an extraordinary era. Each intelligent person's death is the end of an extraordinary period. However, there is big difference between the period of one intelligent man and that of another intelligent man. The sphere of knowledge of an ant is different from that of Ḥaḍrat Sulaiman (Solomon).* Ḥaḍrat Malik Ṣāhib's scope of knowledge was very extensive. Convey my condolences to *Jamā‘at Aḥmadiyya Canada* and also to all the dear ones and relatives of Malik Ṣāhib who reside in Canada. May God Almighty grant them peace and help them keep alive the virtues of Malik Ṣāhib forever. May God Almighty grant high status to the spirit of Malik Ṣāhib and include him among the *A‘lā ‘illiyyīn* (May Allāh grant him highest rank in paradise) and admit him into the group of *Rāḍiyatam Mardīyya* (Well pleased with Him and He well pleased with them).

Wassalām

Khaksār

Mirzā Ṭāhir Aḥmad

فَفَهَّمْنَاهَا سُلَيْمَانَ ۖ وَكُلًّا آتَيْنَا حُكْمًا وَرَعْلَمًا

* We gave Solomon the *right* understanding of *the matter* and to each of them gave We wisdom and knowledge. (21:80)

***Editorial Note by the Editor of the Monthly 'Khālīd'
Magazine, Syed Mubashir Aḥmad Ayyāz Ṣāhib***

A Splendid Sign of the Truth of Aḥmadiyyat: A Beacon of Light for the Youth

Ḥaḍrat Masīḥ Mau'ūd^{as} states:

"Thousands upon thousands of people have repented from all sorts of sins at my hands and in thousands upon thousands of people I have seen such a change after *Bai'at* which could not have happened unless God Almighty did not purify a person. I can swear about it that thousands upon thousands of my truthful and obedient followers have achieved after *Bai'at* such pure change in themselves that each of them represents a Sign.

(Ḥaḳīqatul Waḥī, pp. 237-238)

Ḥaḍrat Malik Ṣāḥib was one of such persons who took *Bai'at* at the hands of a Caliph of the Promised Messiah^{as} and made a revolutionary and pious change in themselves. He made such a dramatic change in himself that Ḥaḍrat Khalīfatul Masīḥ IVth stated:

"It is possible that some of you might and some might not have read the life story of Malik Ṣāḥib. Those who did not read, they should read it. It is very interesting. By reading his life story you will understand how God Almighty granted him mental evolution and now how virtuous and pure was the end of his life. If, God forbid, he had lived his life as he was living before his becoming an Aḥmadi he would have died as an extremely vituperative *Mullāḥ* whose purpose in life was nothing but to abuse and bad-mouth others all day. How bad would have been that end. God Almighty took him out of that darkness and that bad end and admitted him into light. It is especially worth mentioning that despite the fact that he came out of *Majlise Aḥrār* he became so pure in his speech that throughout his life he never spoke harshly.

(Friday Sermon, November 3, 1989, Al-Faḍl, Rabwah, November 19, 1989)

In this respect Ḥaḍrat Malik Saifur Raḥmān Ṣāḥib was a shining sign of the truth of Aḥmadiyyat and the Promised Messiah^{as}. The love of and obedience to Aḥmadiyyat which he exhibited throughout his life is a beacon of light for us. Thus, the administration of the monthly '*Khālīd*' is to present the life and character of Ḥaḍrat Malik Ṣāḥib as his life was a Sign of the Truth of the Promised Messiah^{as} and also because Ḥaḍrat Khalīfatul Masīḥ IVth had stated that the life-story of Ḥaḍrat Malik Ṣāḥib is very interesting and should be read by others.

"The administration of the monthly '*Khālīd*' is to publish this special issue because the life of Ḥaḍrat Malik Ṣāḥib was a bouquet of acquisition of knowledge, commitment to his goal, patience, steadfastness and devotion with regards to Aḥmadiyyat, and extreme love for the *Khilāfat*. The youth of our *Jamā'at* should learn and follow the extraordinary excellent traits from the lives of Ḥaḍrat Malik Ṣāḥib and other elders like him and make their lives a beacon of light for themselves."

May God Almighty make us like those who keep alive the pious memories of such elders and may we adopt their marvelous traits. May God Almighty make hundreds rather thousands young men to replace when such elders pass away so that the caravan of Aḥmadiyyat moves forward towards its destination with great speed and glory. *Āmīn*.

Request for Prayer

It is through sheer blessings and mercy of Allāh that *Majlis Khuddāmul Aḥmadiyya* Pakistan is publishing a special issue of the monthly, '*Khālīd*' about the life and excellent character of a great personality such as Ḥaḍrat Malik Saifur Raḥmān Ṣāhib.

Several people have helped with prayers and cooperated in the preparation of this special issue; all of them deserve the readers' prayers. However, the extraordinary and selfless efforts and hardwork that Syed Mubashir Ayyāz Ṣāhib, Editor, the monthly, '*Khālīd*' and *Muhtamim Umūre Tulabā*' (In charge students affairs) have put forth from beginning of the preparation for the publication of the special issue till it was published are certainly worth appreciating. Special prayers are requested for him that may God Almighty ordain for him great reward for this pious deed and grant him extraordinary advancement in worldly and spiritual matters.

At the demise of Ḥaḍrat Malik Ṣāhib, Ḥaḍrat Khalīfatul Masīḥ IVth had enjoined the young generation the following, which carries a permanent message for us:

"Since learned men like Ḥaḍrat Malik Saifur Raḥmān come into the world in very few numbers, therefore, there is great need to fill the void created by his death and for sure it can be said that for some time *Jamā'at* will feel a void. Thus, during this period of time our new generations should overcome their literary weaknesses and take care of their internal deficiencies so that this void is filled quickly by them."

Thus the youth to whom Ḥaḍr has asked to fill the vacuum created in the *Jamā'at* by the demise of Ḥaḍrat Malik Saifur Raḥmān Ṣāhib is requested to pray that God Almighty by His sheer mercy grant the *Jamā'at* in large number such young men who become receivers of the glad tiding given by God Almighty through the Promised Messiah^{as}:

"The members of my community will excel so much and achieve such a high status in knowledge and wisdom that through the light of their truth and through their great signs they will make silent everyone. And

each nation will benefit from this spring."

(Tajalliyyāt-e-Ilāhiyya, Rūḥānī Khaz'īn, Vol. 20, p. 409)

Wassalām

Khāksār

Rāja Munir Aḥmad
Ṣadr Khuddāmūl Aḥmadiyya
Pakistan

A Letter of Ḥaḍrat Khalīfatul Masih IV^{rh}

To the Editor of the Monthly 'Khālīd'

In the name of Allāh, the Gracious, the Merciful

Dear Editor, the Monthly Khālīd, Rabwah

Assalamu ‘Alaikum wa Raḥmatullāh wa Barakātuhū

As you desired, I have written a brief note on the character and personality of respected Ḥaḍrat Malik Saifur Raḥmān Ṣāḥib which is enclosed herewith. May God Almighty help you to publish the special issue worthy of his high status. Convey my loving *Salām* to all your colleagues.

Wassalām,

Khaksār,

Mirzā Ṭahir Aḥmad
Khalīfatul Masīḥ IVth

**Whosoever Got Such a High Status is
Blessed**

**An auspicious writing of Ḥaḍrat Khalīfatul Masīḥ IV^{rh}
regarding the character and superiority of knowledge of
Ḥaḍrat Malik Saifur Raḥmān Ṣāḥib, which he graciously
wrote specifically for the monthly '*Khālīd*'.**

"I had a long-standing relationship with my respected teacher, Malik Saifur Raḥmān Ṣāḥib. When I was a student in Government College, Lahore we had a common friend, Mirzā Manzoor Aḥmad, who is currently living in Canada. He had very close relationship with Malik Ṣāḥib. Through him I got acquainted with Malik Ṣāḥib. Later on I got the opportunity to become his student. I always felt that he was a man with a very tender-hearted disposition. If ever he became angry he exhibited just slight indignation. He never spoke harshly to anyone. Despite that he was a very dignified person, for whom students had great respect. There were some students who would occasionally shout back at certain teachers. However, never did anyone of them say any thing disrespectful to Malik Ṣāḥib. They were greatly impressed with the superiority of his knowledge.

In religious sciences besides having the mastery in anecdotal sciences, he was also blessed with such clarity of mind that he would deal with various sciences with wisdom. Thus, he did not derive wrong conclusions based on just the outwardly knowledge. Furthermore, due to his relationship with God Almighty he possessed the light of righteousness which exhibited a picture of:

نُورٌ عَلَى نُورٍ

nūrun ‘alā nūr.

Light upon light! (24:36)

The relationship I had developed with him before joining the *Jāmi‘a* kept on advancing and it flourished during my days in the *Jāmi‘a*. Despite

that there was frankness among us; his frankness was not limited to me alone. He was frank with all other students. Being frank with each other we often consulted each other in a friendly manner. During this period I studied Arabic Grammar from him. Now I have forgotten somewhat. It is due to the passage of more than forty years that sometimes I make minor mistakes. However, after learning the subject from Malik Ṣāḥib I rarely ever felt the need to study the books, and when I did feel that was only in the matters of *Ṣarf* (conjugation) where sometimes it was necessary to study again to memorize the "*Abwāb*" etc. In fact, Malik Ṣāḥib used to teach in such a way that the subject matter would be ingrained in the mind and thus become permanently a part of the memory. As far as '*Naḥv*' is concerned he used to teach in such a fashion that it used to impress on the mind while he was teaching and become a part of the memory. A large part of the '*Ṣarf*' was also ingrained while he was teaching and became part of the memory. Accordingly, by the Grace of Allāh, in the final examination I scored more than 90% marks. Probably, it was 95% or 96%. I do not remember the exact percentage now.

Similarly, I had another teacher by the name of Ḥakīm Muḥammad Ismā'il. However the difference between him and Malik Ṣāḥib was that despite being a top-notch teacher in his field due to his being a very simple man, students often teased him. The students often used to make him talk about the matters he liked to talk about. By doing so they thought themselves to be smart. However, the period usually ended up in listening interesting stories than learning the subject matter. May be Hakim Ṣāḥib did so because he used to teach '*Mantiq*' (logic), which often students disliked. However, his way of teaching was so good that after studying '*Mantiq*' from him I never felt need to look at the book again. Rather, I used to teach to my elder brothers just before the examination for whom it was a difficult subject. The honor I received for successes in both these subjects in fact credits my teachers and there is absolutely no doubt in it. Some student used to be frightened by just learning that they have to study '*Mantiq*' (logic). Same was the case with grammar. Therefore, they did not pay attention to these subjects.

It never happened that any student cunningly made respected Malik

Ṣāḥib spend time in idle talk or in any way treat him below his status. After completion of my education we often used to get together to talk about various religious and worldly topics. Since he was a member of *Waqfe Jadid*, we used to meet each other regularly.

He Was a Man With Sound Judgment

Whenever I consulted him he always gave weighed and measured advice. He was extraordinarily hospitable. Many times he insisted that I join him for a feast in his house. Formality was not part of his nature. With simplicity he used to serve whatever was available but in an organized way. During the days when I was working in *Waqfe Jadid*, at my request, he took the responsibility of publishing, *Ḥaḍīqatuṣ Ṣālihīn* (A book of collection of *Aḥādīth*). Despite the fact that he was superior in knowledge than me and he was my teacher, and he had deep and solid experience of worldly and judicious subject matters he used to consult me during the publication of the book and take my opinion with extreme humbleness and after consultation he never rejected my opinion. Later on, during his stay in Canada I requested him to revise the translation as while doing the translation he had adopted an unrestrained way and thus had included a lot of commentary. Therefore, there is danger that some opponents may criticize that the meanings which are suitable to us have been added. He accepted my opinion and revised the translation. He made the translation as close to the text as was possible while maintaining clarity.

His knowledge was so wide and extensive that whenever someone asked him anything about any issue even if it was concerned with the Islāmic '*Ulemā*' of an earlier period, his answer would clearly show that he had studied the literature of that period. A couple of years before his demise, I requested in a letter if I could get a solid treatise concerning different schools of thought besides jurisprudential schools of thought also dealing with philosophy or logic (*manṭiq*) or other ideologies, by studying which for a couple of days, the history of Islāmic thinking and foresight would become apparent and no ambiguities would remain. Malik Ṣāḥib replied that it is such an issue for which he needed to study certain books

again to refresh his memory and for that he needed some time. Accordingly, after sometime he fulfilled his promise and sent me an excellent research article in which he had made a comparison among various schools of thought and sects. In this article he also had given brief introduction of the various sects, brief introduction to the lives of the prominent religious leaders and the basic beliefs and the strong reasoning on which their point of view was based upon and what point of view in reality they adopted and what were the arguments given for making the change. This was an excellent treatise which was very useful to me.

He Was Not a Firebrand Speaker. However, He Spoke in Such a Simple and Plain Language That We Used to Become Dumb-Founded

Never did his tongue fail to convey his thoughts on any issue. His selection of words was always excellent. This extraordinary aspect did not impress only me, I remember that once my brother-in-law and dear friend, the late Mir Dā'ud Aḥmad Ṣāhib said to me that besides appreciating Malik Ṣāhib's many other excellent traits he often wondered how he would recall the precise words to say at a proper place during conversation. Whenever he used a word at a particular place, while discussing any topic, it seemed to be the most suitable word for that context. His writing was also simple and informal, and his expression was such that without stopping in search of words he would write fluently.

During the publication of Volumes I and II of the book, '*Sawāneḥ Fadle'Umar*'^m (Biography of Ḥaḍrat Khalīfatul Masīḥ II^m), from time to time he gave me very useful advice. The visits I had with him creatws such pleasant memories, which are cherished and unforgettable. Some of these were heart-melting as sometimes he used to talk with me without hesitation about sad moments of his life. May God Almighty submerge him in His Mercy. Before his demise he had obtained my approval that the following verses of the Holy Qur'ān should be written on his tombstone:

يَلَيْتَ قَوْمِي يَعْلَمُونَ ۝ بِمَا غَفَرَ لِي رَبِّي وَ جَعَلَنِي مِنَ الْمُكْرَمِينَ ۝

*yālaīta qaumī ya‘lamūna bimā ghafaralī rabbī wa ja‘alanī minal
makramīn*

O, would that my people knew, 'How *graciously* my Lord has granted me forgiveness and has made me of the honored ones!' (36:27-28)

May Allāh have mercy upon him and enter him into most sublime paradise and grant nearness to Himself. May God Almighty help his dear ones and his progeny to keep alive and continue his virtuous traditions. Rather, May Allāh grant them the ability to further advance the splendid traditions he has left behind.

A Bird's Eye View at the Life of Ḥaḍrat Malik Saifur Raḥmān Ṣāḥib

- November 11, 1912 He was born at Khotakka, Khushab.
- 1934 Elected as General Secretary of the 'Anjuman Saiful Islām' an auxiliary of the Majlis Aḥrār.
- 1934 Visited Qadian at the occasion of Aḥrār conference. Prayed at the grave of Ḥaḍrat Masīḥ Mau‘ūd^{as}.
- 1935 Participated in 'Jalsa Sālāna' Qadian
- January 1, 1936 Accepted Aḥmadiyyat.
- November 18, 1938 Devoted himself and presented himself to Ḥaḍrat Khalīfatul Masīḥ II^m to serve as a

- devotee.
- March 1939 Accepted as a devotee.
- 1941-1943 For two years he served as '*Muhtamim, Khidmate Khalq, Majlis Khuddāmūl Aḥmadiyya*'. Taught in *Madrasah Aḥmadiyya*.
- 1943-1947 Went to Delhi, Saharanpur and Lahore for further education in jurisprudence and some other subjects.
- 1947 Returned to Qadian after completion of the studies.
- June 1947 After the demise of Ḥaḍrat Syed Sarwar Shah Ṣāḥib^{ra}, *Muḥṭī Silsila* he was appointed as *Muḥṭī Silsila Aḥmadiyya*.
- September 1, 1947 Named as member of the *Ṣadr Anjuman Aḥmadiyya* Pakistan.
- 1947 - 1948 Nāẓir Dārul Dīāfat.
- May 1, 1950 Appointed as Principal, *Jāmi'atul Mubashshirīn*.
- October 1950 Appointed as Professor in the *Jāmi'a Aḥmadiyya*, Rabwah, Pakistan.
- January, 1958 Appointed in '*Idāratul Muṣannifīn*' for *Tabwīb* (subjectwise division in chapters) of Musnad Aḥmad bin Ḥanbal.
- October 1958 Appointed as Professor in the *Jāmi'a Aḥmadiyya*, Rabwah, Pakistan.
- 1952-1961 President, *Majlis Ifṭā'* and from 1961 till his demise he was General Secretary, *Majlis Ifṭā'*.

- 1967-1968 Appointed in Faḍl ‘Umar Foundation to compile a book on the life of Ḥaḍrat Faḍle ‘Umar^{ra}
- 1973 Appointed as acting Principal *Jāmi‘a Aḥmadiyya*, Rabwah, Pakistan. Later on he became Principal of the *Jāmi‘a Aḥmadiyya*.
- 1983 Appointed as *Ṣadr Idāratul Muṣannifin*.
- June 2, 1984 Due to ill health he went on leave and travelled to Canada.
- October 25, 1989 He passed away at the age of 77 years at 2 am, Canadian time in Gray Nuns hospital in Edmonton, Canada.
- November 1, 1989 His body was brought to Rabwah. Ḥaḍrat Sheikh Muḥammad Aḥmad Maḥzar Ṣāhib led his Funeral Prayer and with the permission of Ḥaḍrat Khalīfatul Masīḥ IVth he was buried in the 'Special section' of the *Bahishtī Maqbarah*.

From a Tiny Drop to a Jewel

Early Life and Education of Ḥaḍrat Malik

Ṣāhib and His Acceptance of Aḥmadiyyat

**Naṣeer Aḥmad Anjum, Chief Editor,
the *Tash-hīdhul Adh-hān***

There is a beautiful and fascinating valley in District Khushab called, "*Soon Sakesar Valley*" which has been compared with the land in Rome. There is greenery all around and also various kinds of flowers and fruit trees. The appearances and personalities of the inhabitants of this green mountainous area are also like the mountains. In whole area there inhabit people belonging to just one caste, 'A 'wān' whose family lineage reaches to Ḥaḍrat 'Alī'^m.

One of the towns of this beautiful valley is *Khotakka* which is now called, '*Aḥmed Ābād*' and it is the birthplace of Ḥaḍrat Malik Saifur Raḥmān Ṣāhib. He was born here on November 11, 1912.

Birth and Early Life History

Acquiring Knowledge

His father's name was Dost Muḥammad Ṣāhib and grandfather's name was Maulvī Imāmud Din Ṣāhib Khotakvī who was a Caliph of Pīr Ḥāfīẓ Ghulām Nabī of *Waqī' Lillāh Sharīf* in Pind Dadan Khan. Maulvī Imāmud Din Ṣāhib had written a book in Persian, "*Maqāmāte Ṭayyibīn*" which was about his *Pīr* (spiritual guide) and *Naqshbandiyya* genealogy. He was a learned and virtuous person. Ḥaḍrat Malik Ṣāhib had inherited the love of knowledge. His grandfather, Maulvī Imāmud Din due to his knowledge and piety was well known throughout the area. He had good knowledge in the field of Jurisprudence and he was master of all the books belonging to his religious order (*Naqshbandiyya Mujaddadiyya*) and also

was author of several books. Ḥaḍrat Malik Ṣāḥib obtained his early education from a teacher who lived near his village, then he studied '*Ṣarfu Nahv*' (Arabic grammar) and Jurisprudence in Kawah and Taman which are located in district Cambelpur. His teacher was a graduate of Deoband. Later on to satiate his love for education he moved to Bahawalpur. He had also studied at *Dārul 'Ulūm Raḥīmiyya*, Nila Gunbad, Lahore.

Thus even before accepting Aḥmadiyyat he had already become a mature scholar and he was as the proverb goes, "a precocious child shows the man inside him." While he was still a student at Bahawalpur, he used to help his teachers and other learned men for the preparation of the famous, 'Bahawalpur Case'.

During preparation of the case an interesting incident took place which is mentioned here in the words of Ḥaḍrat Malik Ṣāḥib:

"The Vice Chancellor of the *Jami'a 'Abbāsiyya* had to appear in front of the ministers of the Bahawalpur Council to prove that '*Mirzā 'īs*' (Aḥmadis) are infidels. This was the first step of the famous Case. In the preparation of the statement certain students were also helping the teachers and they were trying to gather various objections from the books of the Promised Messiah^{as}. A student by the name of, Maulvī Raḥmatullāh Ṣāḥib possessed good literary taste. He was reading either *Khutbah Ilhāmīyya* or *I'jāzul Masīḥ* (I cannot recall the exact name of the book. However it was one of the Arabic books of the Promised Messiah^{as}), suddenly he made a literary joke and involuntarily said, "My Friend! Certain parts of the Arabic language of Mirzā Ṣāḥib are so great that one becomes extremely fond of them." Just as he involuntarily made this statement a person sitting close to him also involuntarily said, "Shame on you! Are Mirzā's sayings influencing you as well?" This made me think again and again that is to appreciate someone's good statement in this holy atmosphere also a sin?"

Further Studies

In the beginning of 1938, Ḥaḍrat Muṣleḥ Mau'ūd^{ra} once mentioned that in order to expand the thought dimensions in the prevalent religious sciences such as Jurisprudence, *Ḥaḍīth* and *Mantiq* (logic) etc., it is essential to benefit from other learned men also. Accordingly, following the instructions of Ḥaḍrat Muṣleḥ Mau'ūd^{ra} different devotees were sent for this purpose to Delhi and other cities. Ḥaḍūr had also instructed that the current sciences of Jurisprudence and *Ḥaḍīth* should be studied from someone who is a pupil of *Shaikhul Hind* Maulvī Muḥammadul Ḥasan. Malik Ṣāhib was one of the devotees sent for such studies. Accordingly, he reached Delhi via Deoband and acquired with hard work knowledge from Maulvī Muḥammad Ibrāhim Ṣāhib Balyāwī of *Madrasah Fatehpūrī*. He studied there for sometime *Bukhārī Sharīf*, certain famous books of Jurisprudence and principles of Jurisprudence, such as '*Hadāyah*' and '*Muslimaththabūt*'. After a few months of studying some anti-Aḥmadis told the Maulānā Ṣāhib that he is an Aḥmadi and also started to annoy him. However, he did not care for the irritation and continued teaching him at his house for about a year as he was unable to teach him at the *Madrasah* (school).

At the Forefront of Opposition to Aḥmadiyyat

The way and the circumstances under which Malik Ṣāhib grew up and got training involved typical *Maulviyāna* environment. Accordingly, during the period when he was in Lahore, he was sternly opposed to and hostile towards Aḥmadiyyat. There, *Majlis Aḥrār* had established an association named, '*Saiful Islām*'. The aim of this association was to cause disturbances in Aḥmadis' gatherings in Nila Gunbad Area as a proof of their service to Islām, publish pamphlets to oppose Aḥmadiyyat and collect funds throughout the area to help *Majlis Aḥrār* monetarily. Malik Ṣāhib was General Secretary of this organization.

Accordingly, once during a meeting held by Aḥmadis in the area known as 'Nila Gunbad Square,' the members of the *Anjuman Saiful Islām*

came to the meeting with a drum and started to beat the drum while they faced the gathering. After listening to this loud noise participants of the meeting were disturbed and their attention became unfocused. At this time, the 'servants of Islām' entered the meeting area and caused disorder and confusion and their interference caused the meeting to end. This way they provided a strong proof of their 'Love for Islām'.

Serious sectarian problems always had been harmful for the society. This chapter of the history of Islām is extremely painful and hurting. How by exploiting ordinary differences to satisfy their egotism and using these as a means to gain power they had played with hundreds of innocent lives and destroyed the peace in society.

In 1933 it was agreed upon that a debate will be held among Barelvi and Deobandi sects in the Wazir Khān Mosque. The debate was well publicized and was known as '*Khamīrī* (leavened bread) and *Faṭīrī* (unleavened bread) Debate'. (This referred to a debate which took place when King Sulṭān Muḥammad the conqueror of Constantipole came to conquer the Christians of the area at that time and they were entangled in a debate whether in the Last Supper Jesus Christ ate a *Khamīrī* or a *Faṭīrī* bread.) Malik Ṣāḥib was present in the mosque during the debate and when the debate, as usual, ended in a disorderly fashion the participants belonging to both groups started to fight and beat up the opponents in the mosque. When a Barelvi wrestler beat up another Barelvi person he complained to the *Imām* of the Mosque. Malik Ṣāḥib had seen everything with his own eyes. He supported the complainant. Upon this the wrestler got hold of Malik Ṣāḥib and while slapping and hitting him said, "Get rid off this faithless Deobandi from our mosque." Malik Ṣāḥib escaped the mosque while saving his life and recited this verse of the Holy Qur'ān:

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ

*wa man azlamu mimmammana 'a masājidallāhi aṇyyudhkara
fihasmuhū*

And who is more unjust than he who prohibits the name of Allāh being glorified in Allāh's temples. (2:115)

Long after passage of this incident the *Anjuman Saiful Islām* received information that Aḥmadis regularly offer their Friday Prayers in the Mosque located in the premises of the Punjab University. This association was given the religious assignment that they should take control of the Mosque after evicting the Aḥmadis. Accordingly, Malik Ṣāhib along with some of his strongmen who were carrying batons arrived at the Mosque before the Sermon had started. Malik Ṣāhib started to deliver the sermon and with his sermon made the blood of his companions boil. When Aḥmadis, as usual, came to the Mosque for Friday Prayer, they were astonished to see the changed atmosphere. Anyway, Aḥmadis waited so that when the other party finished their Prayer they would offer their Prayer. However, the young volunteers shouted, "Evict these faithless *Mirzā 'īs*". Aḥmadis realized the sensitivity of the situation and they offered their Prayer outside in the Garden and left.

The terrible impression this incident left on the gentle temperament of Malik Ṣāhib was described by him as follows:

"A few Aḥmadis entered the mosque. They were perplexed to see strangers in the mosque. However, they soon understood the problem. One of them said, "It is all right. We can offer our Prayer later on." My companions whom I had brought with me to hurt the Aḥmadis were angry and their veins started to swell with blood surging through and from the movement of their nostrils one could judge that they were furious. One of the volunteers shouted, 'O faithless infidels get out of our mosque.' The volunteer's voice reminded me of what the wrestler had said, "Throw out this Deobandi", and with this the whole incident which took place in the Wazir Khān Mosque passed before my eyes. All my senses were suspended. My tongue was silent and I was in deep thought about whether I had not become a proof of the truth of the verse of the Holy Qur'ān:

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ

*wa man azlamu mimmammana 'a masājidallāhi aṣṣayyudhkara
fihasmuhū*

And who is more unjust than he who prohibits the name of Allāh being glorified
in Allāh's temples. (2:115)

This thought appeared to me a reality and it became difficult for me to speak further. Therefore, I sat down and with great difficulty finished the second *Khutba* (sermon) and the Prayer started. My companions and the others were perplexed with what had suddenly happened to Malik Ṣāhib."

At the end of 1934 when the *Aḥrār* held their conference in Qadian and made exaggerated but baseless declarations and foretold the destruction of Qadian, it is neither desired nor necessary to explain here the outcome of their declarations, as the sixty year old history shows how the *Aḥrār* were disgraced and *Jamā'at* had been blessed by God Almighty. Anyway, Malik Ṣāhib participated in this conference. In fact, he was the only pleasant fruit of the conference. As a result of the conference he got the opportunity to see the pious atmosphere of Qadian and got the blessed opportunity to pray at the grave of the Promised Messiah^{as}.

Received the Message of Aḥmadiyyat

Aḥmadiyyat is truth. Aḥmadiyyat is a pleasant fragrance and it certainly makes perfumed and refreshing the heart of a person whose mind is clear and who is conscious. Here are given some examples showing how Aḥmadiyyat got established in Malik Ṣāhib's pure heart and mind and how its roots were established in the fertile land. While reading these examples my thoughts turned to the fact that how in the nineteen-thirties the passion of *da'wate ilallāh* (preaching; invitation to Allāh) was ebullient in the youth of the *Jamā'at*, particularly, in the educated youth. They were really crazy

about preaching. This can be judged from this incident which Ḥaḍrat Malik Ṣāhib has written in the Daily Al-Faḍl of July 18, 1989:

"This incident took place in 1934. One day, there came a message in the office of the *Anjuman Saiful Islām* that there was a tailor working in Old Anarkali and *Mirzā*'s visit him regularly to preach and they bother him a lot. This must be stopped. Accordingly, the President of the Association and myself went there. We saw that Malik Ṣalāḥuddin Ṣāhib was sitting there and discussing with him. (I did not know his name at that time). We told him that this man does not know much and if you have to talk, then talk with us. Malik Ṣalāḥuddin Ṣāhib said that it is almost time for *Maghrib* Prayer and he has to go, therefore, he cannot talk at this time. However, he will contact us later on. Accordingly, the next day his representative visited us so that the time and place for the talk could be agreed upon. It was decided that the talk will take place after 'Aṣr Prayer at a place in the Punjab University Ground. Twelve representative from each side will take part in the discussion. Accordingly, both parties reached on time. At first, Malik Ṣalāḥuddin Ṣāhib spoke and later on Malik Abdur Raḥmān Ṣāhib Khādim spoke.

On behalf of the *Anjuman Saiful Islām* Maulvī 'Abdul Ḥaq Ṣāhib spoke. This talk ended in loud arguments as usually happens in debates. However, later on Aḥmadis surrounded us twelve 'Muslims.' Now there were many more Ahmadis. Since Aḥmadiyya Hostel was nearby at *Al-Faiḍ*, Mazang Road, most of the Aḥmadi students living there had joined the Ahmadiyya group. The new addition of the Ahmadis included Ḥaḍrat Mirzā Nāṣir Aḥmad (who later on became Khalīfatul Masīḥ IIIth). Each of us was surrounded by three to four Aḥmadis and they won't leave us. At last, with great difficulty we dodged them and left and arrived at our residence. At night, when I was lying on my bed I was bothered a lot by the thought that how come in today's atmosphere of materialism these college students are so devoted to and passionate about spreading their beliefs. Whereas, we who are students of religion do not possess such a passion. When discussion was going on either Malik 'Abdur Raḥmān Ṣāhib Khādim or some other student said to me that we live close by in

Al-Faiḍ (building) if I could visit them there then we can talk in a better atmosphere. Accordingly, I started to go to *Al-Faiḍ*. Whenever I visited there I sat down to talk with anyone who was there they always offered me either a drink or something to eat. I always refused to eat. I had in my mind that they should not think that I visit them to eat. However, Aḥmadis thought that I did not eat their food as I thought it is impure. Anyway, each one had his own opinion. So I kept on visiting Aḥmadiyya Hostel for sometime. During this period those who paid special attention to me included, Malik Ṣalāḥuddīn Ṣāḥib, Malik ‘Abdur Raḥmān Ṣāḥib Khādim, and Rāja Muḥammad Aslam Ṣāḥib."

Long before these discussions Malik Ṣāḥib had yet become familiar with the term, *Mirzā* ^ʾ. Although, Aḥmadiyyat had not reached to his remote village located in the salt range of Kohistan, however, like the birds flying high reach far away areas and stay there, the message of Ḥaḍrat Masīḥ Mau‘ūd^{as} had reached there too. There is a Punjabi poetry book written by a revered companion of the Promised Messiah^{as}, Maulvī Ghulām Nabī Ṣāḥib called, "*Khawān-e-Yaghmā*" (feast at which booty is divided). Ḥaḍrat Malik Ṣāḥib's mother related that once she was reciting the beautiful verses written in this book, when an elder of the family when listening to these verses snatched the book from her hands and said, this book is written by a *Mirzā* ^ʾ infidel. I was dumb-founded that the writer of such a wonderful and purely religious verses could be an infidel. (As if her natural instinct told her that such a person cannot be an infidel) Malik Ṣāḥib's mother told this incident to Malik Ṣāḥib in his childhood. This was the first time Malik Ṣāḥib was introduced to Aḥmadiyyat.

Similarly, the elders of the village used to assemble to smoke *Huqqah* (a smoking water-pipe) and chat about different topics. Sometimes Malik Ṣāḥib heard them saying that in our country there are some people who are called, *Mirzā* ^ʾ infidels, although, they have good morals. They offer Prayers regularly, do not cheat anyone, and are satiated with passion to help the humanity. Thus, in his early childhood Malik Ṣāḥib had an introduction to *Mirzā* ^ʾ *ʾ*iyat (Aḥmadiyyat).

While Malik Ṣāḥib was studying in Camblepur, a school teacher visited his teacher and told him that the earlier School Inspector was a Hindu from whom we all the Muslims were fed up. However, now A Muslim School Inspector is coming and it is said about him that he is a very honest and just man. Upon hearing this, *Maulvī Ṣāḥib* became furious and said, "The earlier Inspector used to usurp your rights but this one will rob you of your faith, because he is a *Mirzā* and to spread his faith is his way of life." Now think how Malik Ṣāḥib would have felt. He must be thinking what kind of people are these *Mirzās*? At home his mother instructed him to avoid them completely and elders stated that these people are like "*Naksibul ma'dūm*" (those who revive the extinct virtues) but are infidel. Now his teacher also showed fear of them. He must be baffled and thinking what is it all? Is *Mirzā'iyyat* some kind of a hobgoblin?" Is it some kind of a magic? How *Mirzās* are able to convince others to accept their beliefs? All these and similar questions must have arisen in the mind of Saifur Raḥmān while he was a child and when he became a young man. However, there was no one to answer these questions for him. Under these circumstances time passed by.

When Malik Ṣāḥib became 20 years old he joined *Jamī'a 'Abbāsiyya*, Bahawalpur for studies. The following incident took place during this period. Once he went to the post office where the clerk asked him, 'Where do you study?' He told him that he is studying Arabic at *Jamī'a 'Abbāsiyya*. Upon learning this the Clerk (the clerk was father of Maulānā Muḥammad Munawar Ṣāḥib) told him that in Qadian there are many learned Arabic teachers and also said, "Oh what a status Qadian has! Heavenly light showers there." This was the first time that Malik Ṣāḥib had seen and talked with a *Mirzā*. Thus, Malik Ṣāḥib who had grown up in the society and atmosphere filled with fear of and hatred for Aḥmadis he at once responded, 'Yes, just like your face is illuminating (his skin color was a bit on dark side).' While ridiculing him he left. However, when he left what the clerk had said had stuck in his mind. The incident forced him to ponder upon, after all, what is that thing, is it a some kind of spirit which has made a worldly servant to be so passionate about *Da'wati ilallāh*. Nothing is like that in our surroundings. Our teachers have never

taught us to do things like that. Similar thoughts again appeared in Malik Şāhib's mind when while attending the *Aḥrār* Conference he went to the town to see Qadian. There he asked a passer by (Miān Niẓāmud Dīn, tailor) where are the offices of the *Mirzā 'īs*? He replied, 'Would you like to see the offices? Let us go, I will show the offices. Then he showed him offices and all the important places in Qadian in detail. When this companionship took hours instead of minutes, Malik Şāhib's thoughts changed and he, rightfully, got this impression, 'this old man who might be going to do some of his household chores devoted himself for such a long time to serve me. While I got tired he was not tired. What is and how strange is this passion.'

(Al-Fadl, July 19, 1989)

Now Malik Şāhib was residing in Lahore and for some time he had been doing hotel business. This incident happened during this period. An Aḥmadi customer came and said, "he has come here after learning that in your hotel real *Deś Ghī* (clarified butter) is used for cooking." Any way, after he finished his dinner, he started talking about religion and Malik Şāhib mentioned to him with great sorrow where is that God Who used to answer the prayers and entreaties? That person told him why not? Even today there is same God who spoke earlier, He speaks today also and responds to the entreaties of His dear ones as He did earlier. Then he talked about Aḥmadiyyat. This incident had great impression on his heart and mind. So, one after the other many such incidents took place in his life which slowly melted a stony heart. It had been destined in the heaven that this stone will be cut and changed into a jewel. His destiny was about to be adorned. The Holy Qur'ān says that often fountains gush out of stones and many stones fall due to the fear of God. That time had come in the life of Malik Şāhib.

ایک پتھر کی بھی تقدیر بدل سکتی ہے

شرط یہ ہے کہ قرینے سے تراشا جائے

***aik paththar kī bhī taqdīr badal sakṭī hai
shart yeh hai keh qarīnay say tarāshā jā'ī***

Destiny of a stone also can change
If the stone is cut methodically

Acceptance of Aḥmadiyyat

In 1934, he went to Qadian to attend the *Aḥrār* Conference. During sightseeing tour of Qadian when he saw the grave of the Promised Messiah^{as}, a thought unintentionally came into his mind, "This grave is of a person who is great in every respect. If his claim is true then this is the first time that I am seeing grave of a person with whom God Almighty spoke and whom He appointed as His vicegerent. However, if this person is wrong in his claim even then I have not seen before grave of a person who had lied with regards to God Almighty. O God! I do not know what is the truth. Whatever is the truth please guide me to it, and persuade my heart towards it. My sins may not prevent me from following the right path."

(Al-Fadl, July 18, 1989)

This prayer which arose deep from his heart did not go waste. Rather it after passing through heaven came down with the signs of its acceptance. Malik Ṣāhib writes, "After this prayer every day and every incident made him incline towards Aḥmadiyyat. I felt that there was a force which is forcing me to come closer to the fortress of Aḥmadiyyat." And it continued till the time when he at the request of Malik Ṣalāḥuddin Ṣāhib went to Qadian in 1935 to attend *Jalsa Sālāna*. Full of knowledge and wisdom the speech of Ḥaḍrat Muṣleḥ Mau'ūd^{ra} removed all the leftover barriers and the stone had melted. Accordingly, in January 1936 he took *Bai'at* at the hands of Ḥaḍrat Muṣleḥ Mau'ūd^{ra}. *Fal-ḥamdulillāh 'alā dhālik*.

When the news of his acceptance of Aḥmadiyyat reached his father he right away arrived Qadian. He told Malik Ṣāhib to leave with him

immediately. He was not willing to let him stay in Qadian even for a moment. Ḥaḍrat Maulvī Sher ‘Alī Ṣāḥib advised him that now the train had already gone he should stay with him and leave tomorrow. He agreed to his suggestion. It was time for ‘Aṣr Prayer, so Ḥaḍrat Maulvī Sher ‘Alī Ṣāḥib and Malik Ṣāḥib went to the mosque to offer their Prayer. Malik Ṣāḥib's father followed them just to see the Prayer of the infidels. After the Prayer Ḥaḍrat Muṣleḥ Mau‘ūd^{ra} delivered *Dars-e-Qur’ān* (commentary of the Holy Qur’ān). Ḥaḍr gave unique commentary of the following verse of *Sūrah Al-Baqarah*:

وَمَا كَفَرَ سُلَيْمَنُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ ۖ وَمَا
أُنْزِلَ عَلَى الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَ مَارُوتَ ۝

*wa mā kafara Sulaimānu wa lākinnashshaiyāfina kafarū
yu‘allimūnannā sassihra wa mā unzila ‘alal malakaini bi bābila
hārūta wa mārūt*

And Sulaimān did not disbelieve; but *it was* rebellious ones *who* disbelieved, teaching people falsehood and deception. And *they pursue* what was revealed to the two angles in Babilon, Hārūt and Mārūt. (2:103)

It was a limitless treasure of knowledge which Ḥaḍrat Muṣleḥ Mau‘ūd^{ra} was describing fluently. When Malik Ṣāḥib's father listened to the commentary he was so impressed that the next day he allowed his son to stay in Qadian. He said to him, "I thought that you have been encircled by irreligious environment. However, I have seen here nothing but observation of religion all around. Prayers are regularly offered here and *Dars-e-Qur’ān* (commentary of the Holy Qur’ān) is given." Upon returning home his father told the people that in Qadian mosques are always full of persons who are offering their Prayers and *Dars* of the Holy Qur’ān is given. The environment is totally religious. That is why I have allowed my son to live there."

(Al-Faḍl, May 24, 1989)

The readers should realize that the life story of Ḥaḍrat Malik Ṣāḥib is very interesting and also faith-enhancing and it teaches us that through continuous struggle and effective *Da‘wat-e-ilālāh* (preaching) difficult battles can be won and discussion with arguments, love and affection always succeeds and bears fruit.

**"Then Why the Fountains Spurt
from the Rock"**

Tale of the Sweet Fruit of a *Dā‘i Ilālāh*

Malik Ṣalāḥuddīn Ṣāḥib, M.A., Qadian

Aḥmadiyya Hostel was located on Ferozpur Road in a bungalow known as *Al-Faiḍ* and Ḥaḍrat Khalīfatul Masīḥ II^{ra} often used to visit there and sometime stay overnight. These used to be faith enhancing events for the students. At that time I was making preparation for my BA in English and stayed for few months, with a friend of Ḥaḍrat Dīn Muḥammad Ṣāḥib (a companion of the Promised Messiah^{as}). For Prayers and other *Jamā'at* activities I used to go to Aḥmadiyya Hostel. In those days along with other students, Ḥaḍrat Ṣāḥibzāda Ḥāfīz Mirzā Nāṣir Aḥmad (Khalīfatul Masīḥ III^{ra}) and respected Ṣāḥibzāda Mirzā Muẓaffar Aḥmad Ṣāḥib (S/O Ḥaḍrat Mirzā Bashīr Aḥmad Ṣāḥib^{ra}) were also staying there for their studies.

Ḥaḍrat Maulvī Zāhoor Ḥusain Ṣāḥib, Missionary Russia, was appointed as *'Murabbī'* in Lahore. He gathered all the Hostel students and urged them to get involved in preaching and said that each student should be involved in preaching. Ḥaḍrat Ṣāḥibzāda Mirzā Nāṣir Aḥmad was appointed as Secretary of the *Dā'ir ilalḥ* Association. He asked me how much time I would give for preaching during the week. I told him, "Some time." He said that is not enough and he himself fixed three hours for me.

I did not have any personal acquaintances in Lahore. Once I started to preach to a shopkeeper in Anarkali. He said to me that he does not know much about religion. However, two of his brothers are well versed in religion and it will be worthwhile for you to talk with them. Accordingly, on appointed day and time I reached his shop. There I met respected Malik Saifur Raḥmān Ṣāḥib and his companion Maulvī Muḥammad Ya'qoob Ṣāḥib. During the conversation I learned that they were religious brothers and that is what the shopkeeper meant when he said that I may talk with his brothers. Both of them were studying in those day in Nila Gunbad. It was settled among them and me that on a certain day and time three of them would come in the University Ground and I would bring one more

person with me.

In those days I came to know that respected Malik ‘Abdur Raḥmān Khādim Ṣāhib had failed in his MA Arabic examination because of his being an Aḥmadi and now he is studying law. In those days in Nila Gunbad and other areas *Jamā‘at* used to hold their gatherings just like the public gatherings held by the opponents of the Aḥmadiyyat. In these gatherings Malik ‘Abdur Raḥmān Ṣāhib used to give very impressive, forceful, and well reasoned talks due to which he was held in awe by the opponents. Respected Malik ‘Abdur Raḥmān used to live in same Hostel in a room adjacent to the gate. His room which was quite large was filled with literature of the *Jamā‘at*, *Bukhārī Sharīf*, and reference books and his real hobby was to preach. I told respected Khādim Ṣāhib what I had agreed upon about discussion with the other party and also told him that the discussion will be based on the Holy Qur’ān. Malik Khādim Ṣāhib told me that certainly they will come in large number. Therefore, we will also go in large number and he will start the talk.

Thus, at the appointed time, I along with Ḥaḍrat Ṣāhibzāda Mirzā Nāṣir Aḥmad Ṣāhib, Mirzā Muẓaffar Aḥmad Ṣāhib, respected Khādim Ṣāhib and certain other students arrived at the agreed upon place in the University Ground. Malik Saifur Raḥmān Ṣāhib also came with five companions. I started the conversation. After just a short Question/Answer talk, Malik ‘Abdur Raḥmān Khādim said something due to which the speaker of the opponents turned his attention towards Malik Ṣāhib and started talking with him. After a few minutes one member of the opponent's party recognized Malik ‘Abdur Raḥmān Khādim Ṣāhib and told their spokesperson in low voice that the person you are talking with is Malik ‘Abdur Raḥmān Khādim. Knowing this the spokesperson was so awe-inspired that he stopped his discussion. Then we started talking with the opponents one on one.

I was talking with respected Malik Saifur Raḥmān Ṣāhib when it became time for *Maghrib* Prayer. All of us left for the Hostel to offer the Prayer. While leaving I told Malik Saifur Raḥmān Ṣāhib that Aḥmadiyya

Hostel is nearby he can offer his Prayer there by himself and then we can continue the talk. He said you people convert to Aḥmadiyyat under the threat of assassination. I told him can you imagine such Aḥmadis willingly sacrificing their lives, their wealth and their children for the sake of Aḥmadiyyat. Furthermore, how can they spend many years without their wife and children in other countries for spreading the message of Aḥmadiyyat? This statement convinced him and he individually kept on meeting me. At my initiation he came to Qadian at *Jalsa Sālāna* and stayed with me in *Muhalla Dārul Fadl*. I introduced him to Ḥaḍrat Mirzā Bashīr Aḥmad Ṣāḥib^{aa}, Ḥaḍrat Maulānā Muḥammad Ismāīl Hilālpurī, Malik ‘Abdur Raḥmān Ṣāḥib Khādīm and certain other Aḥmadi brothers. Then I took him to Ḥakīm Malāwamal Jī and asked him to tell something about the Promised Messiah^{as}. Malāwa Jī (a Hindu) said, "Mirzā Ṣāḥib was a staunch Muslim." I asked him to tell some more about him. He was leaving his shop at that time and told us that he is in a hurry as he has to attend *Walīma* (Wedding party arranged by groom's family) function of the son of a certain Aḥmadi and I have already said that Mirzā Ṣāḥib was a staunch Muslim. This statement covers everything about him.

Respected Malik Ṣāḥib took '*Tadhkirah*' (The divine revelations, dreams and visions vouchsafed to Ḥaḍrat Mirzā Ghulam Aḥmad of Qadian, The Promised Messiah and Mahdī^{as}) from me and opened it to augur (to get a sign of future events; to get an omen). There was mentioned this revelation of September 2, 1901:

"The best and the sharpest sword is the sword which is your sword with Me"

(Tadhkirah, p. 410)

This satisfied him and he took the oath of allegiance.

Ḥaḍrat Malik Ṣāḥib after taking the *Bai‘at* mentioned to me that he participated in the *Majlis Aḥrār's* annual gathering which took place in 1934 in Qadian. At that time Chaudhary Afzal Ḥaq, the mind behind the

Aḥrār Movement, while meeting face to face with Ḥaḍrat Khalīfatul Masīḥ II^{ra} in Lahore had threatened him that they would fiercely oppose him. We will oppose as fiercely as never has been done before and will destroy the *Jamā'at*. They also had planned to demolish *Mināratul Masīḥ* and take out the body of the Promised Messiah^{as} from his grave and throw it somewhere far away. At that time *Majlis Aḥrār* had really created very painful situation for the *Jamā'at* in Qadian and throughout the Punjab. God Almighty rewarded the *Jamā'at* for the serious troubles caused by the *Aḥrār* with the blessed *Tehṛīke Jadīd* scheme. With this scheme began the momentous victory of the True Religion. Now the pleasant fruits of the scheme are well known.

This opposition was carried out with expressed agreement with Allama Iqbal. However, now the opposition by the *Aḥrār* Movement had died down. This kind of opposition often keep on reappearing in different modes. However, all the *Aḥrārī* leaders who used to challenge that they are very popular in the public lost leadership positions. As Ḥaḍrat Khalīfatul Masīḥ II^{ra} had stated in a Friday Sermon that *Aḥrār* will lose ground, in a few days the *Shaheed Ganj* incident took place and it led to annihilation of the *Aḥrār* leadership. Their character was so undesirable that what the other Muslims themselves wrote about has become a permanent part of the history and thus is preserved forever.

Ḥaḍrat Malik Ṣāḥib further told me that during the gathering of the *Aḥrār* in Qadian he went to the grave of the Promised Messiah^{as} and prayed, "O God Almighty! If this person is a liar then he must be accursed heavily (God forbid), then protect me. However, If he is truthful then a lot of blessings must be showered upon him, do not deprive me of these blessings."

To make such a prayer during such antagonistic environments while accompanying with such a hostile group of people shows that at heart he was a pious person. His opposition was not just for the sake of opposition. With sincerity in his heart, he was in fact in search of the truth. He was a reflection of the saying:

در جوانی توبہ کردن شیوہ پیغمبر است

dar jawānī tobah kardan shaiwah-i paigambarist

To repent at a young age is a trait of prophethood

Anyhow, Malik Ṣāhib upon his return to Lahore closed his 'Arab Hotel' which he had started near Islāmīa College, Railway Road either by himself or with the partnership with others. Then he returned to Qadian. On my inquiry he told me that his companion from the *Masjid* Nila Gunbad, Maulvī Muḥammad Ya‘qoob, is a staunch enemy of Aḥmadiyyat. He further told me that his mother called him back to home for his marriage. The would be father-in-law and mother-in-law told him that just say publicly that you are not Aḥmadi and then after marriage you can take your wife to Qadian and make her also an Aḥmadi. We will not have any objection to it. Malik Ṣāhib said that he thought if he denounces Aḥmadiyyat and dies then he will die as the one who denounced Aḥmadiyyat. To do so for marriage was absolutely not acceptable to him. Thus, he refused to marry and returned to Qadian. God Almighty granted him the best wife who along with her husband served the religion throughout her life and God Almighty also gave them pious offspring.

A WRITING FROM THE PAST

Sheikh Tājūd Din Ṣāhib

(Father of Justice Sheikh Munir Aḥmad, Shaheed Lahore,

Session Judge & Amīr Jamā‘at Aḥmadiyya Lahore)*

In the year 1932 or 1933, while at my post as the Railway Station Master in Pathankot, I went to Lahore for a few hours. A neighbor and friend from Jalandhar who had accepted Aḥmadiyyat through me greeted me and said, "There are two persons to whom you must convey the message of Aḥmadiyyat. They are:

- 1) Malik Saifur Raḥmān Ṣāḥib (*Aḥrārī*) who owns a hotel (restaurant) at the front entrance of the Islamia College.
- 2) Abdul Majeed Sālik Ṣāḥib.

So, I first went to see Abdul Majeed Sālik Ṣāḥib to convey the message of Aḥmadiyyat. He told me that he was an Aḥmadi by birth.

Later on Fazal Muḥammad Khān Ṣāḥib and I went to the hotel of Malik Saifur Raḥmān Ṣāḥib (*Aḥrārī*). When he came to know that we were Aḥmadi, he treated us very respectfully and showed excellent hospitality. By God, he was the first person I met in my life who despite being an *Aḥrārī* expressed excellent behavior. Otherwise, I had bad experiences even with those for whom I had rendered great favors; in return they betrayed me and had me beaten up by vagabonds.

I requested Malik Ṣāḥib to permit a few minutes to discuss Aḥmadiyyat. He replied, "Certainly, you can have time until evening for *Tablīgh* and if need be you can even stay overnight with me for this purpose. Any statement that would be correct will be happily accepted by me."

* The article was written by the author in 1990.

I told him, "The only difference between you and us is in the matter of death of the Messiah (Jesus^{as}). Our belief is that according to the Holy Qur’ān, Jesus^{as} appeared among the "Children of Israel" (Bani-Israel) and died after successfully completing his task. In accordance with the verse:

وَرَسُولًا إِلَىٰ بَنِي إِسْرَآءِيلَ

wa rasūlan ila banī Israel

"And will make him a Messenger to the children of Israel" (3:50),
cannot come in the "*Ummat-e-Muḥammadiyya*"

The Holy Prophet^{sa} has named *Mahdī* as Isa Ibn Maryam due to the similarities in their characteristics. Thus *Mahdī* and Promised Messiah are attributive names of the same noble person. The fact is that the Messiah (Jesus^{as}) had passed away and in the light of the Qur'ānic teachings would not be raised until "the Day of Judgment". But other Muslims hold the belief that Jesus^{as} who was awarded prophethood before the Holy Prophet^{sa}, would come again as a Prophet but would not follow the *Injīl* (New Testament; Gospel) Instead he will follow the Qur'ān. His prophethood would not contradict the "*Khatam-e-Nabuwat*."

However, Ḥaḍrat Mirzā Ghulām Aḥmad Qadianī^{as}, has made this claim that he is the Reformer, the *Mahdī* and the Promised Messiah, who follows the Law brought by the Holy Prophet^{sa}. He further claimed that he is not an independent Prophet, but rather he is a subordinate Prophet. And he has received this status only by being a true servant of the Master Prophet, the Holy Prophet^{sa}.

I then presented a few more verses of the Holy Qur'ān in support of the natural death of Jesus^{as} and provided arguments against those verses that are wrongly interpreted to support the concept of physical life of Jesus^{as}. I also stated that besides the Qur'ān, the *Aḥādīth*, the noble Imāms and Reformers, Allāma Iqbāl, Allāma Mashriqī, the principal of Al-Azhar University and others all believe in the natural death of Jesus^{as}.

After listening to me quietly for a few minutes, Malik Sahib said: "I have been preparing for the exam of "*Maulvī Fāḍil*," and I am very much delighted to say that all your interpretations are correct. Were I not well-versed in the Arabic *Ṣarfū Nahv* (composition, syntax or grammar), I would have considered your meanings of the verses incorrect. But your words have pierced my heart. I will surely contemplate them.

I said to him that I would return in about a month and have a detailed conversation with him. He replied, "Yes, do come back." I then returned to Pathankot.

At the annual *Jalsa* in Qadian, I met Malik Ṣāhib. He greeted me with *Salām* and embraced me. I said to him that due to the noise in his hotel, he may not have understood me fully. Now I could explain it to him in detail. He replied, "Your conversation penetrated deeply into my heart and after consulting with another Aḥmadi, I have said goodbye to the hotel venture and worldly pursuits and in order to fully dedicate my life for the faith, I have performed the *Bai'at*."

I thanked Allāh about this and said: اَلْحَمْدُ لِلّٰهِ. I had never seen a person accept so quickly the arguments in favor of "truth." His personality possessed the trait of truthfulness (*Ṣiddiqī Fitrat*).

Afterwards, he met me many times at my residence in Lahore, Phalore and Gujarat. On every *Jalsa* in Qadian and Rabwah I had a chance to meet him. In my life, I found very few people who had been blessed with such virtuous nature and sense of hospitality. I always observed a nice smile on his face. He was very quick in accepting every verity. I have read in a *Ḥadīth* that the Holy Prophet^{sa} said that; "those who love "*Dīn*" (Islām) they are of my *Āl* (family). When I recite:

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيْمَ وَ
عَلَى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

allāhumma ṣalli ‘alā muḥammadin wa ‘alā āli muḥammadin kamā ṣallaita ‘alā ibrahīma wa ‘alā āli ibrahīma innaka ḥamīddummaḥīd

Bless O Allāh, Muḥammad and the people of Muḥammad as You did bless Abraham and the people of Abraham. You are indeed the Praiseworthy, the Glorious.

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ
وَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ

allāhumma bārik ‘alā muḥammadin wa alā āli muḥammadin kamā bārakta ‘alā ibrahīma wa ‘alā āli ibrahīma innaka ḥamīddummaḥīd

Prosper O Allāh, Muḥammad and the people of Muḥammad as You did prosper Abraham and the people of Abraham. You are indeed the Praiseworthy, the Glorious.

then my heart says: "Malik Ṣāḥib for sure would be a part of the category of his (the Holy Prophet^{sa}) *Āl*."

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ

subḥanallāhi wabi ḥamdihī, subḥanallā hil azīm

Holy is Allāh and His is the praise, Holy is Allāh, the Most Great.

How Springs Sprout from Stones

An Uncut Rock

Malik Saifur Rahmān Ṣāhib

This incident took place either at the end of 1934 or at the beginning of 1935. In those days I was General Secretary of the *Anjuman Saiful Islām*, Nila Gunbad, Lahore. One day, I received a message from Muslim employees of the Punjab University that in the University enclosure there was a small mosque where *Mirzā's* offer their Friday Prayers and we wanted to prevent them from offering Prayers there so we needed to do something. In response to that request I just sent the message, "It will be done." In those days *Ahrār* were executing a very strong Anti-Aḥmadiyya campaign. Thus following a pre-planned scheme I along with a few of my companions arrived at the mosque on Friday before 12:00 pm. The mosque was deserted and structurally in poor condition. After arriving in the mosque we cleaned the Prayer mats and did some other arrangements necessary for offering the Prayer. Around 1:00 PM various (non-Aḥmadi) clerical employees and certain officers working in different departments of the University arrived in the mosque for the *Jumu'ah* Prayer. So *Adhān* was called and I started to deliver the sermon. The topic of my sermon was:

شریعت کیا ہے؟ ایک اللہ سے ڈرنا

Sharī'at kiyā hai? aik Allāh say darnā

What is the *Sharī'a*? To have the fear of Allāh

حضور خواجہ کونین پہ کٹ مرنا

Haḍūr khawajāh-e-kunain peh cut marnā

And to sacrifice life for the honor of the Holy Prophet^{sa}

سیاست کیا ہے؟ ہر فرعون بے سامان کے آگے

Siyaat kiya hai? har fir'aun bay sāmān kay āgay

شریعت سے ہو جس کو دشمنی سینہ سپر کرنا

Sharī'at say hu jis ku dushmanī sīnah sipar karnā

What is the *Siṭyasat (politics)*? To take a firm stand against every powerless Pharaoh who is opponent of the *Sharī'a*

Around 1:30 PM Aḥmadis from different offices and colleges started to arrive at the mosque. At first, they thought that the person who was delivering the Friday Sermon was an Aḥmadi. However, they soon realized that the situation was opposite of what they expected. They sat outside in the grassy plot and started to wait for the conclusion of the sermon and Prayer, so that then they could offer their *Jumu'ah* Prayer. Since my early days I was not a very good speaker. Still it was like that. However, on that day when I finished my sermon and Prayer, the participants of the *Jumu'ah* Prayer realized that Aḥmadis were sitting outside and waiting for them to leave. Upon this someone stood up and said, "You have delivered excellent sermon; we would like to hear more from you on the topic." So I stood up and started to make a speech. The Aḥmadis who were waiting outside understood that this was another trick being played to prohibit them from offering Prayer in the Mosque. So they offered their Prayer outside in the grassy plot and left. After this incident I delivered sermons on a few more Fridays. Thus Aḥmadis made arrangements to offer their Friday Prayers at some other place.

After a few days I received reward for this good deed. It happened so that a debate between Deobandis and Barelvīs on the topic of whether or not the Holy Prophet^{sa} was granted knowledge of the unseen was organized in Wazir Khān Mosque. One condition of the debate was that the Deobandis would be represented in the debate by Maulānā Ashraf Ali Thānvī and the Barelvīs would be represented by the spiritual leader* of Maulānā Deedār ‘Ali Shāh Ṣāḥib** who lived in Kachooch Sharīf. Since this condition of the debate was not met the debate developed into chaos and riots. The headline of the news about the debate which was published in the newspaper, *‘Zamīndār’* was: "Debate About Leavened and Unleavened Bread in the Wazir Khān Mosque" (This was a reference to a historical event when before the attack by King Muḥammad Fāteh on Constantinople the Christians of the area were occupied in discussion whether the Messiah^{as} in his Last Supper ate leavened or unleavened bread. One group was convinced that the leavened bread was superior while the other group was of the opinion that the unleavened bread was superior). Anyhow, during the chaos and riots a man who was badly injured came to Maulānā Sayed Abul Ḥasanāt, the *Imām* of the Wazir Khān Mosque and complained that so and so wrestler who was standing close to Maulānā Ṣāḥib and was his disciple had hit and badly injured him. The wrestler denied doing so. Since I was near him and had seen him hitting and injuring the man I told Maulānā Ṣāḥib that it was true that the wrestler had hit and injured the man. Maulānā admonished the wrestler and left. However, as soon as Maulānā left, the wrestler started to beat me. He hit me badly with his fists and legs and then by shoving he kicked me out of the mosque. This incident took place so unexpectedly that for the time

(Footnote: * See page 348. ** Maulānā Ḥāmid Razā Khān Ṣāḥib was the spiritual leader of Maulānā Deedār Ali Shah Ṣāḥib)

being I lost my senses and at the same time a thought crossed my mind that perhaps what I had experienced was a recompense for my not permitting the Aḥmadīs to offer *Jumu‘ah* Prayers in the Punjab University Mosque.

Aḥmadis, once a while, used to hold their gathering in the Nila Gunbad Circle area. We came to know about one such gathering. So we made a plan to disrupt the gathering and create chaos. Accordingly, when the *Jalsa* started, following the premediated scheme we brought the drum of the Nila Gunbad Mosque to one side of the gathering and started to beat the drum. Upon hearing the drum noise the participants of the *Jalsa* turned their attention towards the noise to see what was happening. In the meantime our volunteers entered the gathering and created a disturbance in the gathering. Thus the *Jalsa* ended in chaos and our plan succeeded. At night when I lay down to sleep, again, a thought came across my mind about how oddly we were serving the religion?

So this was one aspect of my serving the religion. In worldly matters as well my past was not better than that. I was around 8 or 9 years old when I bought from a friend of mine, Ghulām Muḥammad, a packet of gunpowder for one *Paisa*. Ghulām Muḥammad had somehow obtained one of the gunpowder balls which were usually exploded in the air at wedding occasions to show happiness. He had acquired the gunpowder from the ball and placed it in an empty matchstick box. He would take out of the matchstick box a very small piece of the gunpowder and place it on top of the box. The gunpowder produced raining sparks of fire. I was so impressed by the show that I bought the matchstick box. Upon my arrival home I started playing with it. I thought it made a very light thump; if I kept a burning coal on top of the matchbox it would make a very loud sound. So I put a burning coal on top of the matchstick box and tried to increase the fire by blowing air with mouth onto the burning coal. Suddenly all the gunpowder burst into flames which burned my face and eventually died down. I screamed loudly from the severe pain and shouted, 'O I am dying.' At the same time I rubbed my face with both my hands which caused skin to peel off my face. Upon hearing my screams my mother came running from the other room. Seeing my face she herself cried and screamed while saying, "O my only son has become blind and his face is mutilated." There was no *Ḥakīm* (Physician) in the village. So they called the barber thinking that he was the most learned and available. After seeing the horrible condition of my face he said that nothing could be done. However, when my relatives begged him to do something he asked

for a goat. When the goat was brought, he punctured both ears of the goat and collected some blood and rubbed it over my face. Then he covered my face with cotton. After a few days the cotton was found glued to my face and all efforts to remove it from my face failed. Finally an ointment was prepared by burning date-stones of date-palms in sesame seed oil and was applied daily to my face for several days. After treatment for a few days with the ointment it became possible to remove the cotton slowly and easily. However, the wounds on the face were still raw. At last leaves of *Santha*, a shrub which grows in the mountainous area and sometimes grown to use as a fence in a courtyard in certain villas in the city, were dried and grinded into a powder and this powder was sprinkled over the face. This treatment was continued for about a month or a month and a half and it completely repaired all facial skin damage. And my eyesight was also saved. This way according to

رسیده بُود بلائے ولی بخیر گذشت

rasīda būd balā'ī wali ba khair gudhasht

A disaster had struck, however, it passed away without harming

During the days when preparations for the Bahawalpur Litigation were underway I was a student at the *Jāmi'a 'Abbāsia* Bahawalpur (Now called Islāmīa University). I was around 18 years old when the thought came to my mind that I should learn English. A student who somehow came to know about my deep desire to learn English came to me and told me that he also had deep desire to learn English. He further said that he had heard that English was taught in *Jāmi'a Uthmāniyya*, Haiderabad, Deccan and we should go there to learn English. I liked his proposal. So both of us left for Haiderabad, Deccan (which was around 1,500 miles away). When we arrived in Lahore we stayed in a *Ḥifze Qur'ān* (memorization of the Holy Qur'ān) school. My companion dropped the idea of going to Haiderabad, Deccan and he stayed in Lahore. I had made up my mind to learn English and also had developed deep desire to go to

Haiderabad. Thus I continued traveling and after passing through Delhi I arrived in Haiderabad. On the way there was a railway station where some children were selling small baskets filled with Nāgpūri oranges. I bought one basket with two or three *Annas*. It probably costed two oranges for one *Paṣa* as there were a lot of oranges in the basket. Anyway, the Nāgpūri oranges were so sweet and delicious that I ate all of them. Due to this overeating I developed severe fever. When I arrived in Haiderabad I was extremely tired due to the fever. Despite that, after asking the people I reached the *Jāmi‘a Uthmānia* and tried to get admission in the class. I was told that since I had come from outside, I should first see the person in charge of Education. The person who was in charge of Education in those days was probably, Khān Fazl Muḥammad Khān, and he belonged to Jalandhar. I was happy to learn that he belonged to Punjab and being Punjabi he would help me. I arrived at his bungalow. He was standing next to his car and was ready to leave for some place. Upon seeing me he asked me the purpose of my visit. I told him that I had come from Punjab and wanted admission in *Jāmi‘a ‘Uthmānia*. I requested that he help me in this regard. He asked me how much education I had received. I told him I had studied up to fourth grade. Furthermore, I had finished *Mishkāt*. He laughed and said, "It is very difficult for you to get admitted." I said, "Why it is difficult to get admission? I have studied at *Jāmi‘a ‘Abbāsiyya* Bahawalpur." He said, "Mr." You have been deceived due to the similarity in the name of the two institutions. That *Jāmi‘a* is an Arabic teaching school and *Jāmi‘a ‘Uthmāniyya* is a University. Even for a student who has cleared FA it is difficult to get admitted to a college of the University. You did not pass even the matriculation examination. I said to him that I had come a long distance please guide me. He responded, "My advice is that the route you took to come here follow the same route and go back to Punjab." Anyway, I stayed for six to seven months in Haiderabad, Deccan and then returned to Lahore where I took admission in *Madrasah Raḥīmiyya*, Nila Gunbad.

Beginning of the Cutting of the Rock

It was the year 1934 when one day a message came in the office of the *Anjuman Saiful Islām* Nila Gunbad that there is a tailor who works in

Old Anakali, *Mirzā* 's come to talk with him and then bother him. We must stop them.

Accordingly, the President of the Anjuman and myself went there. We saw that Malik Ṣalāḥuddīn Ṣāḥib (I learned about his name later on) was sitting there and having conversation with the tailor. We told him that the man is ignorant if you want to discuss you can do with us. Malik Ṣāḥib said that *Maghrib* Prayer time is near and he had to go. Therefore, he could not talk right now. However, he would contact us later on. Accordingly, the next day his representative came and asked us to fix a time and place for the talk. It was agreed upon that we would talk somewhere on the University grounds after 'Aṣr Prayer. Further it was agreed upon that both sides would bring 12 persons for the talk. So, both parties reached at the fixed time. First Malik Ṣalāḥuddīn Ṣāḥib talked and later on Malik 'Abdur Raḥmān Ṣāḥib took his place and talked.

From *Anjuman Saiful Islām* side the *Anjuman's* President, Maulvi 'Abdul Ḥaq Ṣāḥib talked. The conversation led to loud arguments as it always happens with religious debates. However, later on the Aḥmadis surrounded all twelve of us Muslims. There were many more Aḥmadis now as Aḥmadiyya Hostel, *Al-Faiḍ*, was nearby on Mazang Road. Aḥmadis residing in the hostel had come in large numbers. They included Ḥaḍrat Mirzā Nāṣir Aḥmad Ṣāḥib (who later on became the third Caliph of the Promised Messiah^{as}). Each of us was surrounded by three or four Aḥmadis and they would not leave us alone. At last with great difficulty we were able to get away from them and reach our residence. At night when I lay down to sleep the thought of college students living in an atheistic atmosphere were so enthusiastic about spreading the message of their belief and we who are students of religious institutions not having such enthusiasm bothered me a lot. While we were talking with each other either Malik Ṣalāḥuddīn Ṣāḥib or some other student told me that they lived nearby and I could visit them in the hostel so that talks may continue in a better atmosphere. Accordingly, I started to go to *Al-Faiḍ* and once a while visited the students. Each student when I visited him always offered me something to drink or eat. However, I always refused to drink or eat. I

did not want them to think that I visited them to eat food. The Aḥmadi students thought I consider their food impure and that is why I refused to eat it. Anyway, everyone has his own imagination. So I kept going to the Aḥmadiyya Hostel and the dear ones who paid special attention to me among them Malik Ṣalāḥuddīn Ṣāḥib, Malik ‘Abdur Raḥmān Ṣāḥib Khādim and Rāja Muḥammad Aslam Ṣāḥib deserved to be mentioned.

At the end of 1934 *Aḥrār* organized their famous 'Aḥrār Conference' in Qadian. I also went to Qadian to attend this Conference. It was announced by the organizers of the Conference that no one without their permission should go inside the city. The Conference was held in the Arya High School, which was about one or one and a half Miles away from the city. Despite the restriction imposed by the organizers of the Conference people used to go in the city, so I did too. From the Aḥmadiyya Bazaar a narrow lane led towards *Raiti Challah*. I was walking through this lane when I saw an old man whose beard was colored with henna coming towards me. I asked him what is worth seeing in Qadian? He answered, "Do you want to see?" I replied in the affirmative. So he walked along with me. He showed me Ta‘limul Islām High School, *Jami‘a Aḥmadiyya*, Aqṣā Mosque and then he took me to *Bahishṭi Maqbarah*. I went to the grave of Ḥaḍūr (the Promised Messiah^{as}). The various thoughts which came to my mind while I was standing at Ḥaḍūr's sacred grave were like this:

"O my Lord! This is the grave of a person who is undoubtedly a great person in every respect. If his claim is true then this is the first time that I am seeing grave of a person with whom God Almighty spoke and whom He appointed as His vicegerent. However, if this person is wrong in his claim even then I have not seen before the grave of a person who had lied with regards to God Almighty. I prayed with tears in my eyes:

'O Allāh! If this claimant is truthful then do not deprive me of his blessings due to my sins. I do not know what is the truth. Whatever is the truth please guide me to it, and persuade my heart towards it.' "

The above thoughts came to my mind momentarily and left. I came

back to the city with the elderly man. Later on, I found out that the name of that elderly person was Nizāmuddīn who was a tailor and had lived for several years in East Africa. He had the honor of being a companion of the founder of the *Silsila Aḥmadiyya*, the Promised Messiah^{as}. During the whole trip which lasted 3 to 4 hours that elderly gentleman remained with me. I was very impressed that this elderly person who might be going to do some of his errands devoted so much time to me. I became tired but he did not. What is this passion and how peculiar it is?

Due to the perseverance of Malik Ṣalāḥuddin Ṣāḥib in 1935 I went to observe *Jalsa Sālāna* Qadian. He gave me lodging at his house and provided me the opportunity to attend the *Jalsa*. I was very impressed with the *Jalsa* speeches, particularly, the speech of Ḥaḍrat Muṣleh Mau‘ūd^{ra} captivated my heart. Finally, irrespective of the factual arguments, my heart compelled me to decide to join Aḥmadiyyat. Accordingly on January 1, 1936 in the section of the Mubārak Mosque which is known as the old section through Malik ‘Abdur Raḥmān Ṣāḥib Khādim I took the oath of allegiance at the hands of Ḥaḍrat Faḍl-e-‘Umar^{ra}. Ḥaḍūr was leaving after leading the ‘Aṣr Prayer when respected Malik Ṣāḥib said to Ḥaḍūr that this young man wants to take oath of allegiance. Ḥaḍūr sat right there and I had the honor of taking the oath of allegiance. As I have written earlier respected Malik Ṣalāḥuddin Ṣāḥib, respected Malik ‘Abdur Raḥmān Ṣāḥib Khādim and respected Rāja Muḥammad Aslam Ṣāḥib were the first stone cutters of this stone. After them, those who took part in cutting this stone were Ḥaḍrat Muṣleh Mau‘ūd^{ra} who paid special attention to it, Ḥaḍrat Mir Muḥammad Ishāq Ṣāḥib^{ra} and Ḥaḍrat Mir Mahdi Ḥasan Ṣāḥib.

When God Almighty sends Reformers and Prophets they through their teachings and holy persons become for human beings a source of reformation and devotion to the love of Allāh. This is *ṣunnatullāh* (tradition of Allāh) and through this the creation becomes a recipient of blessings of Allāh. Everyone according to his ingenuity receives these blessings. After taking the oath of allegiance, in order to absorb these blessings, to prepare for my *Maulvī Faḍīl* examination and to benefit from various opportunities of spiritual training I decided to reside in Qadian.

In those days Ḥaḍūr used to give daily *Darsul Qur'ān* (commentary of the Holy Qur'ān) in the upper portion of the Mubārak Mosque. I used to attend the *Darsul Qur'ān* sessions. The topic under discussion in these sessions of *Darsul Qur'ān* was, 'Intercession'. On this topic Ḥaḍūr dictated detailed notes during the *Darsul Qur'ān* sessions which lasted 7 to 10 days and then said that he would conduct with the participants an examination about the topic under discussion. He further said that only those who are either *Wāqfe Zindagī* or are guests who have come specifically to listen to the commentary of the Holy Qur'ān or belong to the family of the Promised Messiah^{as} would be eligible to take part in the examination. I belonged to none of these categories. However, certain ideas about this topic were in my mind which were making me restless. So I felt compelled to write on the topic. The next day when it was time to submit the answer sheets I also gave my answer sheets to Maulvī Muḥammad 'Abdullāh Ṣāhib I'jāz who was Private Secretary or Assistant Private Secretary in those days. Ḥaḍūr was sitting in the room of Ḥaḍrat Umme Wasīm Ṣāhibā at that time. Maulvī Ṣāhib told me that I did not fall into any of the categories of people permitted to take the test. I told him to submit my test papers to Ḥaḍūr but if he did not accept these, it would be all right. He agreed and sent my answer sheets along with other answer sheets. When Ḥaḍūr returned the answer sheets after examining them we found out that Ḥaḍūr had categorized the answer sheets in three grades: Very good, i.e., Pass in First Division; Good, i.e., Pass; *'Qif'*, i.e., Fail. *Maulvī Ṣāhib* read out Ḥaḍūr's comments about the answer sheets. Ḥaḍūr had written either 'Good' or *'Qif'* on all the papers. However, on my paper he had written, "Very Good. However, I do not agree with some parts of it." For a newcomer this was a very pleasant thing. Everyone appreciated my achievement and showed happiness, Mir Muḥammad Ishāq Ṣāhib^{ra} especially encouraged me a lot. Later on Ḥaḍūr came for *Maghrib* Prayer and said that in the ladies' group the paper submitted by Ṣāhibzādī Amatul Qayyum was also very good. However, in earlier announcement of the men's results it was not mentioned.

After a while, I devoted my life. For a long time I did not get any

response to my application for the devotion of my life. Meanwhile certain situations developed in Qadian that caused me to grow weary and I decided to leave Qadian. However, before leaving Qadian I paid a visit to the *Bahishṭī Maqbarah* and while standing at the holy grave of the Promised Messiah^{as} I prayed:

"God Almighty had revealed to you that Qadian is '*Dārul Amān*' (An abode of peace) then why do I have so much restlessness and why is the situation like that?"

After making this prayer I came back and went to see Mir Muḥammad Ishāq Ṣāḥib^{ra} who was the only sympathizer and comforter I had and asked him for permission to leave Qadian. He said, "You have applied for the devotion of your life. A few days ago your application was sent to me for review and analysis. I have recommended you for acceptance. Soon a decision will be made about your application. I advise you to delay your departure." However, I was so disturbed and weary of the situation that I could not stay any longer and left to return home. After seven or ten days I received a letter from Private Secretary Ṣāḥib informing me that Ḥaḍūr had graciously accepted my application for the devotion of my life and obeying the command of Ḥaḍūr is obligatory for an Aḥmadi. The subject matter of the letter acted like clean pure water and it washed away all the anxiety and weariness from my heart and I left my house to go back.

Ḥaḍūr, in those days, was in Lahore while traveling to go to Sindh. When I arrived in Lahore Ḥaḍūr had already left for the Railway Station to catch a train for Sindh. In a hurry I reached the Railway Station and presented myself to Ḥaḍūr. Ḥaḍūr told respected Chaudhary Mushtāq Aḥmad Bājwa Ṣāḥib to give a message to Anwer Ṣāḥib (who was in those days in charge of *Tehrik-e-Jadīd*) that he should write his name in *Wāqfīn* (devotees) and prepare a training course for him which he should study himself and also teach other *Wāqfīn* (devotees).

An incident which took place before that is that one day I asked

Ḥaḍrat Mir Mahdī Ḥasan Ṣāḥib to pray for me that God Almighty have mercy upon me. He may change my anxiety into peace of mind. He said, "Miān! Are prayers ever done like this? If you really want me to pray for you then you have to go with me in my *Ghār-e-Ḥirā* (Cave Hira). We will pray there together. So I acted upon his advice and started accompanying him. He used to perform prayer in sandy dunes which were far away from *Muḥalla Dārul Anwār*. There was a low slanting ground which he had named *Ghār-e-Ḥirā* and he used to offer *Nawāfil* (supererogatory Prayers) there. So I also started going with him and offer *Nawāfil* there. This routine continued for some time. After a few days he told me that God Almighty had revealed to him that your life to come will be better than the life you have passed. So after that day by day my circumstances gradually started to change. I am a sinful human being. Human beings are bound to make mistakes and fall short. However, who can stop the mercy and blessings of God Almighty. If He wishes He can make a useless particle a shining sun, shining moon and shining stars. The Gracious God is so kind to His creations that to some of them He Himself tells you have forgotten that your such and such good deed is lying in your good deeds store-room. Take it out and place it in your balance so that the side of forgiveness becomes heavy. I remember the incident which is mentioned in the traditions of the Holy Prophet^{sa}:

"There was a person who had wronged himself excessively. At the time of his death, he made a will to his sons that when I die, you should cremate my body, then grind the remains to a fine powder and sprinkle it in the air over the sea. By Allāh, I fear that if my Lord got hold of me, He will give me such punishment which will be unprecedented. He^{sa} said: 'So they did that with him.' Allāh ordered the earth: 'Return to Me whatever you have taken (i.e., to return each and every particle of that person's ashes).' Thereupon it stood up as the very same person. He asked him: 'What provoked you to do that?' He said: 'O Lord! Your awe and fear made me do so.' Thus, Allāh forgave him and admitted him to heaven.' "

(Bukhārī kitābuttauḥīd, Ibnī Mājah kitābuzzuhūd bāb dhikrudhdhunūb, MusnadAḥmad, p 269/2)

So I am also according to the Qur'ānic glad tidings:

وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ ۖ

walladhī aṭma‘u āñyyaghfirālī khaḥī’afī yaumaddīn

And Who, I hope, will forgive me my faults on the Day of Judgment
(26:83)

Hopefully God Almighty on the Day of Judgment will forgive my sins as He has granted innumerable blessings upon me in this world and has granted me such different kinds of blessings which have no relation at all with my deeds. Upon seeing these blessings a couplet comes to my mind right away:

ایک پتھر کی بھی تقدیر بدل سکتی ہے

شرط یہ ہے کہ قرینے سے تراشا جائے

aik paththar kī bhī taqdīr badal saktī hai
sharaṭ yeh hai keh qarīnay say tarāshā jā’ī

Destiny of a stone also can change,
If the stone is cut systematically

(Al-Faḍl Rabwah, July 18 and 19, 1989)

The Days of Restlessness

A Letter Written by Malik Ṣāhib to

Ḥaḍrat Khalīfatul Masīḥ II^{ra}

Ḥaḍrat Imāmūl Muttaqīn (the leader of the righteous)

Assalāmu ‘Alaikum wa Raḥmatullāh wa Barakātuhū

This humble one belongs to a revered *Naqshbandī* family. I have received my initial education at different places. This year I had taken the *Maulvī Fāḍil* examination of the Punjab University and by the Grace of God and your prayers I have passed the examination with good marks. During the past few years I was staying in Lahore for my studies. During this period I was involved in opposing Aḥmadiyyat. For this purpose an *Anjuman*, '*Anjuman Saiful Islām*', was started in Nila Gunbad area. I was given the position of the Secretary of the *Anjuman*. In those days the *Aḥrār* made a lot of noise opposing Aḥmadiyyat and their agitation drew people's attention. Seizing this opportunity, the *Anjuman* tried to hold anti-Aḥmadiyya meetings and distribute anti-Aḥmadiyya pamphlets and ultimately tried to incite the people against Aḥmadiyyat; this was unsuccessful. The People of the Nila Gunbad area started to harass some of the Aḥmadis of the area. Whenever Aḥmadis tried to hold gatherings to convey the message of Aḥmadiyyat in the nearby grounds, the *Anjuman* always tried to create turmoil by every legal or illegal means. At the same time, certain Aḥmadi friends encouraged me to think and reflect about the message of Aḥmadiyyat. Since this was the first time I was opposing Aḥmadiyyat, due to their urging I began to look a bit deeper at the beliefs and progress of Aḥmadiyyat and at the same time I started to evaluate the beneficial or non-beneficial results of the efforts of the *Aḥrār*. I made preparations to attend the *Aḥrār* Conference in Qadian. So for the first time I got the opportunity to see with my own eyes Qadian and progress being made there. I saw the *Bahishī Maqbarah* with all the wrong information spread about it by the enemies in the back of my mind and was quite surprised. But then again considering:

رموز مملکت خویش خسرواں داند

Ramūzi Mumlakat Khawaish Khusrawan Danand

Only the kings know ins and outs/secrets of their kingdom

I convinced myself to stay an ignorant person and forced myself to accept what the so called "the helpers of the religion and scholars of *Shar‘ Matin* (*Sharī‘at*, Divine Law) were saying as truth. However, at heart I was deeply impressed. Under these circumstances I went to the grave of the Promised Messiah^{as} and with total humility and tears in my eyes I prayed to God Almighty as follows: "O my God! You are All-Knowing and All-Hearing and know everything in one's heart and mind and listens to the prayers of Your servants and You are the only one Who guides. Today, a sinner servant of Yours dares to make a request to You:

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ۝

rabbanā taqabbal minnā innaka antassamī ‘ul ‘alīm

Our Lord, accept *this* from us; for You are All-Hearing, All-Knowing.(2 :128)

O God Almighty! The man whose mission to destroy we have come to Qadian today, he can be one of two things: If he is truthful then he is the most beloved and dear to You in this age. So, do not deprive me of his blessings due to my sins. However, if he is a liar then according to Your promise:

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ الْكَذِبَ

wa man azlamu mimmaniftrā ‘alalfahil kadhība

But who could do greater wrong than one who forges the lie against
Allāh. (61:8)

He is *khākam badahan* (God forbid) the meanest person of this age
and a biggest tyrant. I beg You to protect me from his evils.

سُبْحَنكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ٥

*subḥānaka lā ‘ilma lanā illā mā ‘allamtanā innaka antal ‘alimul
ḥakīm*

Holy art Thou! No knowledge have we except what thou hast taught us; surely,
Thou art the All-Knowing, the Wise. (2:33)

While I was praying my eyes were filled with tears. I wiped the tears from my eyes while hiding from my friends and gave them some reason for such emotions. After the prayer I came back to *Jalsa Gāh* and listened to the speeches of the ‘*Ulemā*’ which were full of knowledge. I stayed there overnight and next day returned with my companions while we were celebrating the success. Then time passed, from days to weeks and from weeks to months passed by. I heard rumors that the Government was planning to file a legal case in the court against *Aḥrār*. Then, one morning, I read in the newspaper about the arrest of the "*Maulānā*" which was captioned as, "*Amīr Sharī‘at*, Ḥaḍrat *Maulānā*" is arrested from Mansoori. It was further announced that to denounce this pro Qadiānī attitude of the Government a grand gathering would be organized after *Ishā’* Prayers at *Bairūn Delhi Darwāza* (outside *Delhi* Gate) in Lahore. To observe the proceedings of this grand gathering people in large numbers started to come to the gathering site. I also while praying for the victory of Islām participated in the gathering. The ‘*Ulemā*’ of Islām and the leaders of *Aḥrār* consoled the participants of the gathering. They prophesied a victory of Islām and defeat of the infidels. A resolution was passed that the case against them would be fought in court. An appeal was made to the public to donate funds to cover the legal expenses. *Anjuman Saiful Islām* also repeatedly made appeals every Friday in *Masjid Nila Gunbad* for

donations. The collections which were sometimes 20 Rupees and other times 30 Rupees were sent to the office of *Majlis Aḥrār*. "Ḥaḍrat *Amīr Sharī'at*" was released on bail and he returned to Lahore. The citizens of the town welcomed the "*Mujāhid-e-Islām*" (zealot servant of Islām) in a grand way. During his speech addressing to gathering he made a forceful prophecy that now *Qādiānism* is close to its last breathe. I will be carrying its funeral on my shoulders. It has been decided in the heavens. Soon the castle of *Qādiānism* will be shattered to ground. There is nothing to worry. The learned people familiar with the principles of war were somewhat surprised to hear such lofty claims of the "General of Islām". They were given explanations to assure them about the victory and we returned home while earnestly praying for the literal fulfillment of the words which came out of the holy tongue of the *Amīr Sharī'at*.

It was the month of *Ramaḍān* and on *Jumu'ahtull Wida'* day the case was to be heard in the court. Through gatherings and newspapers strong appeal was made to the people to come in large numbers to Gurdaspur on the *Jumu'ahtul Wida'* day and demonstrate in support of their "*Mujāhid*" (zealot) leader. One of the Professors of the *Jāmi'a 'Abbāsiyya* brought case files of the Bahawalpur case from Bahawalpur. Since I had been his student so he took me along with him to Gurdaspur. On the above mentioned date respected Maulvī Ghulām Nabī Ṣāhib, Editor, the *Al-Faḍl* had to appear in the court as a witness. Since there was little time left and proper response to the objections was still not ready the hired '*Ulemā*' were told to prepare a response overnight. I also used my limited knowledge and took part in the preparation of the response to the objections. Thus, by staying awake and working the whole night a manuscript containing the objections was prepared. However, due to laziness, the careless lawyer did not study the manuscript. Therefore, the

next day, the witness could not be challenged in the Magistrate's Court and the time was spent in irrelevant talk. During the grand gathering on the *Jumu'atul Wida'* day the participants were asked to accept their leader as *Amīr Sharī'at* and then they took his *Bai'at*. The reason given was that Mirzā Maḥmūd had impressed the Government because he had disciples.

If you become my disciple then I will be able to present myself in the Court as an honorable leader. At present you can take an oath of allegiance at my hands and when you return home spend one *anna* in the way of Allāh and send your *Bai'at* conformation by mail. Again and again people were asked to confirm their allegiance. Speeches were made impressing upon the reward for fulfilling the covenant and also threatening with repercussions of not fulfilling the covenant. Since this was the first time I had accompanied the *Amīr Sharī'at* I thought myself very fortunate and according to:

شنیدہ کے بود مانند دیدہ

shunīdih kay bawad mānindi dīdih

How can hearsay be like seen?

I thought of how to benefit from this opportunity and how to obtain the honor of observing and then following wholeheartedly the actions of the Amīr. What I saw was opposite to what was his public face. However, the heart which already had been captivated by his personality and had full faith in him convinced me that what I saw was a deception of the eyes and started to swing while singing in ecstasy:

بمے سجاده رنگیں کن گرت پیر مغان گوید

کہ سالک بے خبر نبود زِ راہ و رسم منزل ہا

ba may sajjādah rangīn kun garat pīri mughān guyad
keh sālik bay khabar nabawad zi rāhu rasmi manzil hā

If the religious guide tells you to dye your worship mat with wine (then do that)
Because a devotee (mystic) is not ignorant of the culture of the destinations

At last, in a state of uncertainty, I returned to Lahore and impatiently started to wait for the outcome of the case with respect to *Aḥrār*. The lofty claims made by *Amīr Sharī'at* caused me to view Newspaper columns with great expectations. My eyes were searching impatiently like a lover who searches frantically for his beloved by scanning in all directions. My eyes were searching for news about the success of Islām and the defeat of blasphemy. I could have seen if there was any. There were reports with headlines of lofty claims of annihilating *Qādiānism*. However, inside the news there was nothing significant. Ultimately anguish and worry as mentioned in the following verses of the Holy Qur'ān overwhelmed me:

يَنْقَلِبُ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ٥

yanqalibu ilaikal baṣara khāsi'añwwa huwa ḥasīr

Your sight will only return to you frustrated and fatigued. (67:5)

Hoping to scan something good in the next day's newspaper, I dropped the newspaper and remembrance of

لَا تَقْنَطُوا مِنْ رَحْمَتِ اللَّهِ

lā taqnatū min raḥmatillāhi

Despair not of the mercy of Allāh. (39:54)

changed the state of anguish and anxiety into happiness.

At the same time, this incident took place: There was a mosque in the premises of the offices of the Punjab University where Aḥmadis from the surrounding areas used to offer Friday Prayer. The non-Aḥmadi employees of the offices felt disturbed by the noise. So they sent a messenger to the office of the *Anjuman* requesting a person who could lead

Friday Prayer and refute the *Qādiānī* beliefs. Furthermore, the person should also bring a few companions with him who could deal with them in case the Aḥmadis cause a disturbance. Accordingly, as they had proposed, I went there to lead the Friday Prayer. When the Aḥmadis came for Friday Prayer, they calmly entered the Garden area and started to wait so that after we finished our Prayer they could offer their Prayer. However, when we finished our Friday Prayer, the employees said that Aḥmadis are waiting outside, I should start to give a sermon again. This way the Aḥmadis lose hope and will leave. Accordingly, I did as I was asked. This happened every Friday for several Fridays and Aḥmadis were barred from offering their Friday Prayer in the mosque. Every Friday I had to give sermons admonishing others to shun evil and do good. However, my own actions were such that I did not deserve to admonish others. Gradually my conscience made me ashamed to the extent that during the sermon, the subject matter described in the verse of the Holy Qur'ān:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ۚ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ
تَقُولُوا مَا لَا تَفْعَلُونَ ۚ

*yā ayyu halladhīna āmanū lima taqūlūna māfā taf'alūna kabura
maqtan 'indallāhi an taqūlū mā lā taf'alūna*

O ye who believe! why do you say what you do not do? Most hateful is it in the sight of Allāh that you say what you do not do. (61:3-4)

started to bother me and often I went into a state of restlessness and I became tongue-tied and it was impossible for me to continue speaking. The audience also realized the change in me and some of them asked me what had happened. They said, "You used to speak so eloquently and now something makes you disoriented." In this state of mind I decided to alter my activities towards piety. However, it was not easy. At first, worries and anxiety overwhelmed me and it became very difficult to move towards a pious life. The bad habits which had persisted for a long time had become

second nature and turned out to be the biggest hurdle in my transformation. This hoplessness bothered me a lot and anxiety also increased. Thoughts of atheism started to swirl into my mind as a vulture circles around a dead body. I used all the power and resources and I tried to search for a guide to my problems. Whoever I consulted told me that to gain protection from the evils of the day the *auliyā'ullāh* (friends of Allāh) have adopted a life of solitude. One Aḥmadi friend suggested that with certain conditions I should write to Ḥaḍrat Khalifatul Masīḥ II^{ra} about my dilemma. So I wrote a letter to Ḥaḍūr and received a response from the Private Secretary which stated, "Ḥaḍūr after reading your letter has said, 'This way was adopted neither by the Holy Prophet^{sa} nor by us. For this, you have to look for someone else.' " From this reply to my letter I recognized a powerful message. However, at the same time I felt sad for my bad luck, since, for some fortunate ones their mistakes also become the source of blessings and success.

However, the response to my letter turned out to be an impressive prophecy. In the heavens the decision had been made opposite to the conditions, as it happened later on. If I had prayed that would have meant that, *Na'ūdhubillāh* (God forbid), the prayers of the servants of God can also be absurd.

Anyway, in those days I postponed my studies and opened a hotel of reasonable standard. Due to administrative mismanagement I became in debt for around one thousand Rupees. I had to shut down the hotel business and bear the financial loss. Thus, this added another severe kind of stress to my other worries. While I was passing through this tumultuous period the Shahīd Ganj Mosque commotion started and all the efforts of *Aḥrār* like *Aṣḥāb-e-Fil* (the pre-Islāmic Abyssinian invaders of Mecca) turned into:

هَبَاً مَنشُورًا

Haba'an manshūra

Scattered particles of dust. (25:24)

After acquiring great honor and then suddenly facing such a great disgrace, for those who can imagine, turned out to be quite a reckoning. There were lofty claims made of destroying Aḥmadiyyat and then the extreme failure was astonishing. Those who were wise understood the reality. *Aḥrār* tried their utmost to avoid failure and disgrace but what was decided in the heavens took place. Every effort ended in failure. It was clear:

قادر کے کاروبار نمودار ہو گئے
کافر جو کہتے تھے گرفتار ہو گئے

Qādir kay kārubār namūdār hu gai
kāfir ju kahtay thay gariftār hu gai

Powerful acts of the Omnipotent have manifested,
Those who called me an infidel were arrested

At the time when the preparations for the *Jamā‘at’s Jalsa Sālāna* (Annual Gathering) of 1935 started and the dates of the gathering were announced through posters the above mentioned Aḥmadi friend of mine (Malik Ṣalāḥuddin Ṣāḥib, M.A.) encouraged me to attend and benefit from this blessed event. Accordingly, on the dates fixed for the *Jalsa* I arrived in Qadian. The proceedings of the *Jalsa*, the scenes of heart-melting prayers, impressive speeches of Ḥaḍūr and the intellectual ‘*Īd* sermon were sufficient to satisfy anyone searching for truth. Accordingly, the bright light of the truth glittered in my heart and I had the honor of accepting

Aḥmadiyyat by taking oath of allegiance at your hands while repenting for my previous sins and pledging to avoid all sort of sins in the future. When I returned to Lahore after taking the oath of allegiance, the Aḥmadi friends of Nila Gunbad who had suffered due to certain actions of the *Anjuman* (society) learned about it. They told certain members of the *Anjuman* that the Secretary of their *Anjuman* has accepted Aḥmadiyyat and they should

also learn from it. As the news of my acceptance of Aḥmadiyyat spread, my companions of Nila Gunbad became furious and vengeful. They started to harass and annoy me in different ways and made it impossible for me to go to Nila Gunbad area. They were unable to do anything about my accepting Aḥmadiyyat. So, they immediately sent a letter to my home informing them that their son had become an Aḥmadi and they should visit him and save him from this apostasy. Upon receiving the letter my family was severely grieved and started to mourn with the belief that the family had been disgraced. They thought all my training and education for a long period of time went down the drain. They were worried that their disciples would not trust them and question how they could be their guides and claim to be a source of guidance when themselves have gone astray.

چوں کفر از کعبہ بر خیزد کجا ماند مسلمانی

chūn kufr az ka'bah bar khaizad kujā mānd musalmānī

If infidelity starts in *Ka'bah* then where would Islāmic faith remain

These were their feelings and they were mourning. In the meantime to prepare for my *Maulvī Fāḍil* examination I returned from Lahore to Qadian. My dear and respected father upon learning about my conversion came immediately to Qadian. He came with some fixed thoughts in his mind. However, here he saw a totally different atmosphere. His heart was impressed and he left Qadian for his hometown without forcing me to accompany him. People asked him about the conditions in Qadian. He told truthfully what he had seen in Qadian during his visit. This was too much for the local people. They surrounded my father as hornets do when someone stirs hornet's nest. Furthermore, they spread the rumour that the Saint of Dhuddi Sharīf had become a *Mirzā* ʾ and he has visited Qadian. He denied it with conviction. However, they were not willing to accept his explanation. They kept on asking why he praised their good works.

At last he surrendered to the pressure of the family and stopped

sending money to me for my living expenses and wrote me threatening letters stating that I must return home. So I spent a few days in Qadian with great difficulty and somehow was able to take the examination. Since I had devoted two months to do preaching after taking the exam, trusting God Almighty, I left for my hometown under the *Tehrīke Jadīd* Program. Aḥmadiyyat was foreign to the entire region. Therefore as soon as I arrived home my family gathered *Maulvīs* so that they could correct me. We held a debate during which the *Maulvīs* suffered absolute failure and left after giving a verdict of blasphemy and boycotting me. The *Mullāhs* of surrounding areas made an announcement that the people of this area from the beginning have been following just one creed (i.e., the creed of so-called *Ahle Sunnah wal-Jamā'at*) and now in a certain town an Aḥmadi is visiting. Everyone should beware of his beliefs. Do not let him come into your town. Anyway, severe opposition had started both at home and in the surrounding areas. My family continued to torment me. Only my father secretly showed sympathy towards me. However, he was unable to face the family's opposition. There were a few pious people who were convinced of most truths of Aḥmadiyyat. However, their unfamiliarity with Aḥmadiyyat and its strangeness had left them in a state of doubt and uncertainty. At the same time I was also very worried about my previous sins. I was always worried concerning my misfortune.

My Dear Leader! How unfortunate is the person who despite severe opposition accepts a truth and even then satan keeps on trampling upon and misguiding him on each step. He with grief-stricken eyes sees the object in front of him but he cannot gather the strength to reach it. I always feel that either God-given abilities did not reach to me to the extent that I could defeat the satanic forces with full force and enthusiasm or this unfortunate person did not yet achieve the ability to be blessed with an unexpected piece of good fortune. Whatever the reason, I felt that failure was in front of me and lurking so that as soon an opportunity arises it attacks.

During the days I had accepted Aḥmadiyyat I had seen in a dream that there was a sea and in it was a wheel-boat on which Ḥaḍūr was riding and I was also in that boat. The boat approaches a mountain and with its

wheels starts to go up the mountain. After some time Ḥaḍūr got out of the boat and after going to one end started cutting the trees while going towards the other side. I also want to go up from that corner, however, whichever stone I try to hold becomes displaced. I was facing this worrisome condition when I woke up. Similarly, at the time Mirzā Ya‘qoob Baig had passed away I saw in a dream that Ḥaḍūr was writing something while sitting with a supportive pillow on a carpet in a room and on the other side either Muftī Ṣāhib or Maulvī Sher Ali Ṣāhib (I can't recall clearly at this time) was sitting. Weeping, Maulvī Muḥammad ‘Alī Ṣāhib entered the room and deplored either to Muftī Ṣāhib or to Maulvī Sher ‘Alī Ṣāhib that he is ruined. For God's sake reconcile with me. He told the condition of reconciliation to *Maulvī Ṣāhib* which I do not recall now. When Ḥaḍūr heard the voice of *Maulvī Ṣāhib*, Ḥaḍūr touched the pen with his lips and smiled and stared towards Maulavī Ṣāhib. After that I woke up.

لَا أَدْرِى مَا تَغَيَّرُهُمَا

lā adrī mā ta‘bīrhumā

I do not understand interpretation of both of these (dreams)

Anyway, the situation is worrisome.

فَأَشْكُو إِلَى اللَّهِ ضَعْفَ قُوَّتِي وَ قِلَّةَ حِيلَتِي

fā ashkū ilallāhi du‘fā quwwatī wa qillata ḥīlatī

I confess before God lack of means and capability to respond

The sole purpose of this lengthy story is to request for a prayer performed from deep within the heart which reaches the highest heaven.

Ḥaḍrat Malik Saifur Raḥmān

گر قبول افتد زہے عزو شرف

gar qabūl uftad zahi ‘izzu sharaf

It will be a great honor for me if you accept it

Khāksār

Muḥammad Saifur Raḥmān Aḥmadi
Currently staying at Khotakka
Post Office Sodhi Jai wali
Tehsil Khushab
Distt. Sargodha

A Letter Written by Ḥaḍrat Khalīfatul
Masih IVth
to Amatur Rashīd Ṣāḥiba,

Wife of Ḥaḍrat Malik Saifur Raḥmān Ṣāḥib

Assalāmu ‘Alaikum wa Raḥmatullāh wa Barakātuhū

Dear Āpā Shaukat

Had I known earlier that my addressing you as ‘Āpā’ gave you so much happiness I would have written you many times so by now. May God Almighty grant you such pleasures which are long lasting and do not fade.

I do not know whether Malik Ṣāḥib ever told you that I had very cordial relationship with him more than all other teachers and this relationship did not diminish even a bit with the passage of time. I have great respect for him due to his being a confident and solid religious scholar with balanced thinking devoid of excess and deficiency. So, besides that it is necessity, I also deeply desire that depending upon his good health he stay with me till the time the will of Allāh takes him away. However, there is no rush to do so right away. It is important that he should get himself checked healthwise from every angle, get a diagnosis for any problem, and undergo all possible treatments. He should put all possible efforts to improve his health and to recuperate as much as possible. After that with your permission, rather, he should come here along with you.

Who has told you that you are not part of the Dervishes of Rabwah? Malik Ṣāḥib and you are permanent and resolute Dervish and *Dervishī* and are amongst those who like:

أَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهَ اللَّهِ

ainamā tuwallau fathamma wajhallāhu

Withersoever you turn, there will be the face of Allāh. (2:116)

carry along their *Dervishī* with them also in the cities. I can vividly see this

quality of *Dervishī* in your children also.

May God Almighty always grant you ample happiness and bless you with the bliss of both worlds.

The inhabitants of Pakistan deserve special prayers these days. My heart is always extremely restless concerning them. May God Almighty save me from the trial of seeing their suffering. *Āmīn*

Wassalām

Khāksār

Mirzā Ṭāhir Aḥmad

Note: These days even the spring of Rabwah is much more dejected than the fall of this place.

Death of a Learned Man -- End of an Era

Ḥāfīz Muẓaffar Aḥmad Ṣāhib

He was a dearly beloved member of a respected *Naqshbandī* dynasty of the Soon valley (Khushab). He loved to acquire knowledge right from his early childhood. When he finished his early education in his home town area the thirst to acquire more knowledge took him to Lahore. These were the days when *Aḥrār's* commotion against Aḥmadiyyat was in full swing. He also joined this opposition movement. Since he possessed the excellent trait of pursuing a matter to the fullest, he soon achieved a respectable position in the movement which was opposing Aḥmadiyyat, and he was appointed General Secretary of *Anjuman Saiful Islām*, Nila Gunbad. This *Anjuman* (Association) was involved in publishing anti-Aḥmadiyya literature and holding anti-Aḥmadiyya gatherings. They would try every possible means to incite the public against Aḥmadis. They left no stone unturned in disrupting the Aḥmadiyya gatherings.

Respected Malik Ṣāḥib was by nature a noble soul and an auspicious person. When he saw his companions having common creed using legal or non-legal tools to oppose Aḥmadis, these activities bothered him a lot. Then, he got a chance to visit Qadian to attend an *Aḥrār* Conference. He saw with his own eyes the progress made by Aḥmadiyyat and that the fabricated rumors spread among the people about *Bahishtī Maqbarah* turned out to be false. He went to the grave of Ḥaḍrat Masīḥ Mau'ūd^{aa} and prayed with tears in his eyes, "O Allāh! If this claimant is truthful then do not deprive me of his blessings due to my sins."

It appears that his prayer made with sincerity in his heart was accepted by God Almighty. He returned from Qadian to Lahore. He saw the failure of the lofty claims of *Aḥrār* and also saw them losing ground. He was very much disappointed at heart with the situation and then at the same time an incident took place which shook up his conscience. The incident was that Aḥmadis used to offer their Friday Prayer inside the Punjab University enclosure. Malik Ṣāḥib was asked to lead Friday Prayer for non-Aḥmadis there and thus forcefully stop Aḥmadis from offering Friday Prayer there. How this incident affected his very sensitive disposition is described here in his own words:

"I had to give a sermon every Friday and had to enjoin forcefully to shun evil and do good. Slowly, my conscious began to rebuke me to the extent that subject matter in the verse

لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ۝

lima taqūlūna mā lā tafʿalūn

Why do you say what you do not do? (61:3)

started to swirl in front of my eyes and cloud my thoughts and caused so much anxiety that I was unable to continue speaking. Due to this situation I started to improve my moral condition. However to tread this treacherous path turned out to be very difficult and anxiety and worries increased further. Atheism started to engulf me like a vulture encircles a dead body. "

While Malik Ṣāhib was going through this worrisome situation, certain Ahmadis encouraged him to look into Aḥmadiyya beliefs. Accordingly, he thoroughly studied Aḥmadiyya beliefs, progress of Aḥmadiyyat and failure of *Aḥrār's* efforts. Then, he started correspondence with Ḥaḍrat Khalīfatul Masīḥ II^{ra}. In 1935, at the invitation of certain Aḥmadis he visited Qadian to attend the *Jalsa Sālana*. Listening to Ḥaḍrat Khalīfatul Masīḥ II's^{ra} full of knowledge speeches and *ʿIdul Adḥiā* Sermon, and observing spiritual atmosphere at the *Jalsa* caused a spiritual revolution in him.

Well Versed in *Fiqh* and *Ḥadīth*

Ḥaḍrat Malik Ṣāhib was a learned man having deep and extensive knowledge. He was an expert in the field of Arabic grammar. His book, *ʿQawāʾidus Ṣarf* (Arabic Grammar) is an excellent example of rendering a difficult subject to an easy subject. He was expert in *Fiqh* also. Through his

foresighted Ḥaḍrat Khalīfatul Masīḥ II^{ra} recognized his talent and selected him for specialization in *Fiqh*. He along with certain other ‘*Ulemā*’ went to Delhi for specialized training. He was certified from Maulvī Ibrāhim Balyāvi of *Madrasah Fatehpūrī*, Delhi. He himself had great enthusiasm for studies. Soon he established his authority in this field in the *Jamā‘at*. Thus, in June 1947 after the demise of Ḥaḍrat Maulvī Syed Sarwar Shah Ṣāḥib he was appointed as *Muftī Silsila (Jamā‘at Aḥmadiyya)*. Later on, when in 1952 Ḥaḍrat Muṣṭafā Mau‘ūd^{ra} revived the *Majlis Iflā’* he appointed respected Malik Saifur Raḥmān Ṣāḥib its President and Maulānā Jalālud Din Shams Ṣāḥib as its Secretary. Then in 1961 when Ḥaḍrat Chaudhary Muḥammad Zāfurullā Khān Ṣāḥib^{ra} was appointed as President of the *Majlis Iflā’*, Malik Ṣāḥib was appointed as Secretary of the *Majlis*.

Ḥaḍīth is an important basis of the *Fiqh*. He also had deep knowledge of and expertise in *Ḥaḍīth*. So, at the request of Ḥaḍrat Khalīfatul Masīḥ IVth when he was in charge of *Waqfe Jadīd* respected Malik Ṣāḥib had prepared a collection of 600 *Aḥḍīth* in the form of a book called, "*Ḥaḍīqatus Ṣāliḥīn*". The last edition of the book contains 1,000 *Aḥḍīth*. The titles of the various chapters of the book show in an excellent way Malik Ṣāḥib's broadmindedness and intelligence. In this book he has used the titles such as Allāh, Beauties of Islām, Pillars of the Faith, Worship and Devotion, Virtuous Morals and Evil Deeds and various social manners and issues like other revered collectors of the *Aḥḍīth*. Such titles are needed as much today as they were needed in the earlier ages. However the earlier narrators did not pay attention toward certain topics which he had included in his book. For example, some such important but innovative topics he has included are Inspiration and Divine revelation, pleasure of Allāh, favors of heaven, protection of the *Imām*, consultation and legislation, company of the virtuous, responsibilities of the government and the public, guiding principles concerning deduction from the sources, *waqāre ‘amal* (dignity of manual labor), refreshment, humor and exercise, poetry, government and desire of an office, hypocrisy, formality, acting, superstitions, etc. No doubt, *Aḥḍīth* concerning these

topics already exist. However, probably these topics were not considered to be of great importance or due to the laws on jurisprudential issues the narrators did not pay much attention to the topics concerning the matters of daily needs which Malik Ṣāḥib with his foresight had sought out and assembled.

In the introduction of the book he has written a very well reasoned note about the necessity and importance of *Aḥādīth* and also has introduced apparently difficult terminology in an easy language. Similarly, the different types of *Aḥādīth* and the books of *Aḥādīth* are described and a brief but comprehensive note about the life story of the compilers of the *Ṣiḥaḥ Sittah* is also included. Furthermore, in the latest edition, he had added a detailed introduction of the *Ṣaḥāba* (Companions of the Holy Prophet^{sa}) and *Tābi‘īn* (the followers; the second generation of the early Muslims who did not meet the Holy Prophet^{sa}) so that credentials of the *Ḥadīth* becomes clear even to a common reader.

Vastness of his Knowledge of ‘*Ilm-e-Kalām* (Scholastic Philosophy)

The extent of the vastness of his knowledge of old ‘*Ilm-e-Kalām* can (scholastic philosophy) be ascertained from that during the last days of his illness while he was living in Canada, Ḥaḍūr wrote in a letter to him that there is a need for an article dealing with different principle schools of thought which besides jurisprudential schools of thought also addresses philosophy or logic (*Mantiq*) or other ideologies; with a couple days of

study, the history of Islāmic thinking and foresight would become apparent. Malik Ṣāḥib replied that it is such an issue for which he needed to study certain books again to refresh his memory and that required some time. Accordingly, after some time he fulfilled his promise and sent Ḥaḍūr an excellent research article written on 200 fullscape pages in which he had made a comparison among various schools of thought and sects. Ḥaḍūr called it a very detailed and thorough article. When Ḥaḍūr indicated

to him his desire to add more information about certain topics he fulfilled his desire by adding the material covering another 250 pages. In this addition he had described brief life history, character and work of the various scholars of *Ḥaḍīth* and *Fiqh*.

As mentioned earlier he was sent for specialization in *Fiqh*, so he had deep knowledge of the old *Fiqh*. While giving precious guidance to one of his talented student he wrote in his letter:

"Among the old books, it will be very useful to study with close attention the following books: *Hidāyatul Mujtahid li ibne Ḥazm*, *Al-A‘lāmūl Muwaqqi‘īn li ibne Qayyim*, *Badā’i‘uṣṣanā’i‘a* and *Baḥrurrā’iq*.

The note given in the margin of the book, *Sharḥ al-Waqāya* which is also known as "*Umdatur Riayah*" and is compiled by Maulānā ‘Abdul Ḥaī Lakḥnavī is also very useful to understand the old school of thought *Fiqh*. Yes, you must study Imām Ghazālī's, '*Kitāb Al-Mustaṣfā*'. It is an excellent easy reading book and is an encyclopedia of old principles of *Fiqh*. Among the new books I like '*Falsafatut Tashrīḥul Islāmī*' and the preface of '*al-Asraḥ*'. Similarly, Ḥaḍrat Waliullāh Shāh Ṣāḥib *Muḥaddith Delhvi*'s book '*Al-Inṣāf fī Bayān Sabab al-Ikhtilāf*' and '*Iqd al-Jid fī Aḥkām al-Ijtihād wal-Taqlīd*' also are good and worth reading. With reference to theorems if you could find complete book, '*Fiqh Madhāhib Arba‘a*', then keep on continuous reading of the book.

(Letter written by Malik Ṣāḥib to ‘Abdul Mājīd Ṭāḥir Ṣāḥib)

Open-mindedness in the Matters of Judicial Decrees

In Malik Ṣāḥib's writings whether these are concerning *Fiqh* or judicial decrees an open-mindedness and universal thinking is apparent which keeps him separate from the thinking of the narrow-minded jurists which is characteristic of a God-loving learned man and a universal

religion. For example while writing about fasting in the month of *Ramaḍān* he states:

"The worship on which the foundation of a magnificent discourse and permanent religion was laid was Fasting. This shows that fasting is such a blessed sun whose rays are the source of completion of civility and its pleasing heat causes the seeds of the search for the truth to grow and the truth then multiplies and spreads in the light of the rays. Difficult pathways appear to be very easy to tread and after achieving the goal, the purpose of the creation of human becomes clear and apparent."

Then while explaining the issue that atonement for intentionally breaking fast is to feed sixty poor people, he writes:

"Real repentance is the true regret which originates from the bottom of the heart. If such a condition develops in a person and he does not have the means to feed sixty poor people, he should have trust in mercy of God Almighty and under such circumstances to seek forgiveness of God (*istighfār*) will be sufficient for him."

In support of the above statement he states the example of the Holy Prophet^{sa}. The Holy Prophet^{sa} gave a basket of dates which had come to him for distribution as charity to a person who had intentionally broken his fast and was unable to fulfill the requirement of atonement for intentionally breaking fast. When the person said that no one is poorer than him in Medina the Holy Prophet^{sa} smiled and told him to take the dates and serve these to his family.

In this connection he further states:

Certain actions which people generally think invalidate the fast, such as "*pachnay lagwānā*" (minor surgical cuts made at the back of the calf for treatment of high Blood Pressure), vomiting, putting colrium in eyes during daytime, simple operation, to breath Chloroform, in fact, do not break the fast. However, these acts are not approved. Besides these, to gargle, to clean nostrils with water, to use incense, to use oil in beard or

head, to take a bath several times, to look in the mirror, to get a massage, to kiss lovingly - none of these acts is forbidden. In case it is difficult to take bath when one is impure due to copulation then he can eat without taking a bath while making an intention to keep fast.

(Daily Al-Faḍl June 18-20, 1950)

There are certain simple acts about which the low level educated *Mullāhs* have adopted a hardline attitude and thus have disfigured the outlook of the religion and have become the source of false allegation that it is a violent religion.

While talking about *Ḥajj* and *ʿĪdul Adḥiya* again he shows open-mindedness. He writes:

"Among the various magnificent ceremonies of the magnificent religion, *Ḥajj* and *ʿĪdul Adḥiya* hold special significance and with this national worship a long history of Islām is associated."

He further writes about the sacrifice associated with *ʿĪdul Adḥiya*:

"Any Muslim who is *Ṣāḥibe Niṣāb* (i.e., he has such an amount of wealth that it is compulsory for him to pay *Zakāt* on it) it is compulsory for him to do sacrifice. Those who live in remote villages and come to town for offering *ʿĪd* Prayer, it is permissible to them that if they desire they can sacrifice their animals after the sunrise, because, if they sacrifice their animals upon returning home after offering *ʿĪd* Prayer it will be too late and they will be deprived of including the meat of their sacrifices in their *ʿĪd* meals." (10 October, 1948)

A Jurist and a Religious Director

Malik Ṣāḥib with his specialization in Jurisprudence got chance to do great service by popularizing the field of Jurisprudence in *Jamāʿat Aḥmadiyya*. Under the direction of Ḥaḍrat Muṣṭafā Mauʿūd^{ra} he gave bi-weekly lectures about Jurisprudence in *Masjid Mubārak*. His services

concerning the compilation of Aḥmadiyya Jurisprudence are also worth mentioning. At present *Fiqh's* two volumes dealing with Worship and Marriage have been compiled and published. The original manuscripts of these were prepared under the personal supervision of respected Malik Ṣāhib and were then approved by *Fiqh* Committee and were published with the permission granted by Ḥaḍrat Khalīfatul Masīḥ IVth. He trained several specialists in the field of *Fiqh* and played an important role in educational and moral training of the *Jamā'at* in the field of *Fiqh*. He wrote several articles to introduce the field of *Fiqh* to the *Jamā'at* which reflect excellently his far-sightedness and open-mindedness. He disregarded the obsolete thinking of *Mullāism*. Rather, as was required by present day needs his thinking was moderate and straight. He presented a mature vision of Jurisprudence!

What an excellent conclusion he had drawn at the end of an article entitled, 'Compilation of *Fiqh* and its Brief Historical Review'. While discussing changes in the permanent commandments of the *Sharī'ah* which are related to beliefs, worship, temporal and spiritual needs, morals and dealings the second tier of commandments about which there is no clear-cut explanation given in the *Sharī'ah*, which could be called, interpretative Commandments' he has written an argumentative summary:

"Since the foundation of Islāmic Commandments is based on prudence of the servants of Allāh and through these commandments reformation of the society is desired, therefore, if the expediencies and habits change due to variation in time and locations then the commandments based on these expediencies and habits will also change."

(*Al-Jāmi'a* Magazine, Vol. 1, Issue 2)

He has written separate articles on topics such as, 'Compilation of the principles of *Fiqh*' (Published in the monthly '*Khālīd*', November, 1954), 'A brief introduction of the Principles of *Fiqh*' (*Al-Jāmi'a* Magazine, Vol. 1, Issue 2) and 'Requirements for interpretation of Law in Islām' from which one can judge his broad vision of *Fiqh*. We did not get pre-established rules of *Fiqh* or Islāmic Jurisprudence. Rather, it has improved step by step. It was limited to start with and then with the need of

the time a great deal of additions took place in it. Thus, if in the past there have been additions which changed in form then why the same cannot happen now and why further additions and modifications cannot take place? Even today the doors are open for new interpretations of the Islāmic Laws and the new directions are challenging the brave ones to come up with new interpretations. However, the knowledge and understanding of the Holy Qur'ān are the true judge of the time for changes. "

(Monthly Khālīd, December 1958)

Relevant to this issue he had written an article entitled, "Islāmic Jurisprudence and Changing Time". In this article he, in the light of the work of the earlier Jurists and the history of *Fiqh*, has stated the following:

"Although, as far as the spirit and foundation is concerned the Islāmic Law is immutable. However, with respect to its details and outward appearance, in accordance with the needs and excellent progress of society, it is also extremely flexible."

He also wrote articles explaining the *Jamā'at's* position with regards to 'The Islāmic System of Admission of a Testimony' and 'Testimony of a woman' which are unpublished. Similarly, there is another unpublished article which was written by him on the topic of 'Punishment by Stoning to Death and Islām'.

In July 1954, he wrote an article on the topic of "Slaughtering of animals for food and people of the Book". In his article which was published in the Magazine, *Al-Jāmi'a*, Issue No. 4, 1964, he had explained the issue of slave-girl in Islām" in response to a question by a new Muslim.

He was a sincere and faithful person and always acknowledged the benevolence of others. During the time he was specializing, he studied *Fiqh* and *Ḥadīth* in Delhi from Muḥammad Ibrāhīm Ṣāhib Balyāvi who was a Professor in Deoband. Upon his teacher's death, he wrote an article announcing his death and mentioning the beauties of his character, which was published in *Al-Badr*, Qadian (March 14, 1968). This shows how sincere he was in acknowledging the benevolence of the others. He wrote:

"The late *Maulānā* for almost a year taught us with great courage and love without fearing the pressure which was exerted upon him. However, after some time some trouble-makers went to see Nawābzāda Liāqat Ali Khān (who at that time was president of the *Delhi Auqāf Committee*) and complained that two *Mirzā's* are studying at *Madrasah Fatehpurī*. Nawābzāda Ṣāḥib called *Maulānā* and talked to him about this issue. *Maulānā* responded, "How can he prohibit them from hearing and learning *Ḥaḍīth* of the Holy Prophet^{sa}." When it became difficult for him to teach at the *Madrasah* he continued to teach me and my companion privately at his home."

As an authentic scholar of *Fiqh*, he had the honor of delivering speeches on various important religious topics at several *Jalsa Sālāna*. These lectures are a very useful and full of knowledge resource. The detail of his *Jalsa Sālāna* speeches is as follows:

1. The Jurisprudence related issues of everyday (Prayer, fast, divorce, divorce process initiated by the wife, and inheritance) (*Jalsa Sālāna*, 1978)
2. The Philosophy of *Zakāt* (*Jalsa Sālāna* 1979, Published in Al-Faḍl January 6, 1980)
3. Islāmic Society (*Jalsa Sālāna* 1980, Published in Al-Faḍl, January 7, 1981)

In short, whether we refer to the scholarly abilities and intelligence or excellent etiquette of respected Malik Ṣāḥib, he possessed a wholesome personality. His benevolence was unrestricted and all encompassing. During the time I was a student in the *Jāmi'a* Malik Ṣāḥib played pivotal role in my educational training and specialization in *Ḥaḍīth*. Moreover, he was not just a teacher or principal of *Jāmi'a* to me, he was also a kind-hearted, sympathetic benefactor to me. However, at present I am not describing the excellent social manners of Malik Ṣāḥib. I have already written briefly about this aspect of his life upon his demise which was

published in the Daily *Al-Faḍl*. So here I just want to mention the late Malik Ṣāḥib's extraordinary scholarly knowledge and abilities. What a beautiful and truthful comment our dear *Imām* had made upon his death:

"His death is not just death of a great scholar but it is an end of an extraordinary period. Each scholar's death is end of an extraordinary period. However, there is big difference between the period of one scholar and that of another scholar. The vastness of knowledge of an ant is different from that of Ḥaḍrat Sulaimān^{as} (Solomon). Ḥaḍrat Malik Ṣāḥib's vision and scope of knowledge was extraordinarily vast.

May God Almighty help us adopt the pious qualities and excellent moral values of respected Malik Ṣāḥib. *Āmīn*

**Dārul Iftā’
and Ḥaḍrat Malik Saifur Raḥmān Ṣāḥib,
*Mufti Silsila ‘Āliyya Aḥmadiyya***

Zaheer Aḥmad Khān Ṣāḥib, Assistant to *Mufti Silsila*

From the creation of Adam till this day whenever God Almighty enforced a Divine Law for human beings, He has always made knowledge and education a compulsory part of it and has expounded certain guiding principles regarding its implementation. The following verses of the Holy Qur’ān prove it to the utmost:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

wa ‘allama ādamal asmā’a kullahā

And He taught Adam all the names. (2:32)

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝

iqra’ bismi rabbikalladhi khalaq

Convey thou in the name of thy Lord Who created. (96:2)

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

ط
۝

iqra’ wa rabbukal akramulladhi ‘allama bil qalami ‘allamal insāna mā lam ya‘lam

Convey! And thy Lord is Most Generous, Who taught *man* by the pen, Who taught man what he knew not. (96:4-6)

In view of these guidelines given by God Almighty the Prophets have been commanding their followers to learn and acquire knowledge. Ḥaḍrat Moses^{as} enjoined upon his followers to learn and understand the

revelations granted to him by God Almighty. Our master, the Holy Prophet^{sa}, Seal of the Prophets, according to his high rank and status elevated the acquisition of knowledge by his companions to the utmost heights. The following traditions serve as an eloquent testimony to that effect:

اُطْلُبُوا الْعِلْمَ مِنَ الْمَهْدِ إِلَى اللَّهْدِ

uṭlubul ‘ilma minal mahdi ilallahdi

Acquire knowledge from cradle to grave

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

ṭalabul ‘ilmi farīḍatun ‘alā kulli muslimin

Acquiring knowledge is obligatory for each Muslim

اُطْلُبُوا الْعِلْمَ وَلَوْ كَانَ بِالصِّينِ

uṭlubul ‘ilma wa lau kāna biṣṣīni

Acquire knowledge even if you have to go to China for that
One of the many branches of the knowledge is:

تَفَقَّهُ فِي الدِّينِ

tafaqqahu fiddīni

i.e., to develop an understanding of the religion.

The words, *Fiqh* and *Faqīh* are derived from this branch of knowledge. The terminology, "Principles of *Fiqh*" deals with the discussion about the visible aspects of the religious conduct of human beings and the one who attains expertise in this field is called a *Faqīh*. The answers given based on this branch of learning to the questions raised by the people are called *Fatwa*. The person who provides answers to such questions is called a *Muftī* (Jurist).

The revered personality to be introduced here with reference to this branch of learning is Ḥaḍrat Malik Saifur Raḥmān Ṣāhib, *Muftī Silsila ‘Āliyya Aḥmadiyya*. Before I talk about this revered person with reference to *Dārul Iftā’*, it is proper to give a brief introduction to *Dārul Iftā’*, *Silsila ‘Āliyya Aḥmadiyya*.

Establishment of Dārul Iftā’

During the blessed period of the Promised Messiah^{as} and Khalīfatul Masīḥ I^{ra}, there was no formal department dealing with *Fiqh* issues. Initially, the Promised Messiah^{as} himself and then later on Ḥaḍrat Khalīfatul Masīḥ I^{ra} used to give answers to the questions raised by the *Jamā‘at* members about various issues. The institution of *Dārul Iftā’* was established during the blessed *Khilāfat* of Ḥaḍrat Khalīfatul Masīḥ II^{ra}. Accordingly, on January 1, 1919 he announced the following proclamation:

"For the information of all the members of the Aḥmadiyya *Jamā‘at* it is announced that in order to fulfill the needs of the *Jamā‘at* after consulting Aḥmadis in Qadian and other areas outside Qadian, I have decided to appoint an officer who will cater to the numerous needs of the *Jamā‘at*, and perform the duties assigned to him. Keeping in mind the needs of the *Jamā‘at* with respect to *Iftā’*, I have appointed Maulvī Syed

Sarwar Shāh Ṣāḥib^{ra}, Maulvī Muḥammad Ismāil Ṣāḥib^{ra} and respected Ḥāfiẓ Roshan ‘Ali Ṣāḥib^{ra} to carry out *Iftā’* obligations. It is anticipated that all the members of the *Jamā‘at* will wholeheartedly cooperate with them so that they could carry out their responsibilities. Moreover, their decisions will be considered as my decisions."

(History of Aḥmadiyyat, Vol. 5, p. 242)

Accordingly, in the light of the above pronouncement in 1919 the responsibilities of the *Iftā’* (giving judicial verdict) were given to three revered elders of the *Jamā‘at* and Ḥaḍūr authorized them to issue the religious edicts. However, the duties of the *Iftā’* were mainly carried out by Ḥaḍrat Maulānā Ḥāfiẓ Roshan ‘Ali Ṣāḥib. On June 23, 1929, Ḥaḍrat Ḥāfiẓ Ṣāḥib passed away. After his demise, Ḥaḍrat Maulānā Syed Sarwar Shāh Ṣāḥib^{ra} was given the responsibility of carrying out the *Iftā’* duties. *Tārīkh Aḥmadiyyat* (History of Aḥmadiyyat) notes that:

"After the sad demise of Ḥaḍrat Maulānā Ḥāfiẓ Roshan ‘Ali Ṣāḥib almost all of the responsibilities of *Iftā’* were put on the shoulders of Ḥaḍrat Maulānā Sarwar Shāh Ṣāḥib^{ra}. Throughout his life he carried out these responsibilities beautifully in an elegant way."

(History of Aḥmadiyyat, Vol. 6, p. 127)

Since 1931 a formal record of the edicts issued by *Iftā’* was preserved. According to the record of the edicts, the first edict given by Maulānā Syed Sarwar Shah Ṣāḥib was on August 23, 1931 and the last edict was issued by him on May 31, 1947. It is noteworthy that during sixteen years as *Mufī* he had issued 2,251 edicts.

Establishment of Iftā’ Committee

With regards to *Dārul Iftā’* it is worth mentioning here that in order to deliberate on various issues concerning Islāmic *Fiqh*, by the end of 1943,

Ḥaḍrat Muṣleḥ Mau‘ūd^{ra} established an *Iftā’* Committee comprised of the following members:

Ḥaḍrat Maulānā Syed Muḥammad Sarwar Shāh Ṣāḥib^{ra} (*Muftī Silsila*), Ḥaḍrat Mir Muḥammad Ishāq Ṣāḥib^{ra}, Ḥaḍrat Maulānā Abul ‘Aṭā Ṣāḥib Jalandhari.

Next year, in 1944, upon the demise of Ḥaḍrat Mir Muḥammad Ishāq Ṣāḥib^{ra}, Ḥaḍūr added the following members to the Committee: Ḥaḍrat Maulana Ghulām Rasool Ṣāḥib Rajeyki^{ra} and Ḥaḍrat Maulānā ‘Abdur Raḥmān Ṣāḥib Jatt. Furthermore he appointed Ḥaḍrat Maulānā Syed Sarwar Shāh Ṣāḥib^{ra} as President and Ḥaḍrat Maulānā Abul ‘Aṭā Ṣāḥib Jalandhari as Secretary of the committee.

(History of Aḥmadiyyat, Vol. 9, p. 454-455)

In June 1947, upon the demise of Ḥaḍrat Maulānā Syed Sarwar Shāh Ṣāḥib^{ra}, Ḥaḍūr appointed Ḥaḍrat Malik Saifur Raḥmān Ṣāḥib as *Muftī Silsila ‘Āliyya Aḥmadiyya*.

Dārul Iftā’ and Ḥaḍrat Malik Saifur Raḥmān Ṣāḥib

Ḥaḍrat Malik Ṣāḥib belonged to a very respectable and religious family. He had great passion for knowledge. To satisfy his passion for acquiring knowledge he studied several different religious disciplines and sciences. After joining the fold of Aḥmadiyyat, he, under the personal attention and guidance of Ḥaḍrat Muṣleḥ Mau‘ūd^{ra} polished his expertise in allied fields. He was a precious stone which was recognized by a talent finder such as Ḥaḍrat Muṣleḥ Mau‘ūd^{ra}. Then Ḥaḍūr carved the stone in such a fashion that it became a jewel. One way Ḥaḍūr used to turn him into a jewel was including him among the group of students who were sent to various institutions for further studies and specialization so that they could

be prepared to succeed the revered ‘*Ulemā*’ of the *Jamā‘at*. In the Friday Sermon, delivered on June 6, 1947, after the demise of Ḥaḍrat Syed Muḥammad Sarwar Shāh Ṣāḥib^{ra}, Ḥaḍūr said:

"For several years I have been worrying that the number of elderly ‘*Ulemā*’ of the *Jamā‘at* is slowly decreasing, and that it may not happen so suddenly that *Jamā‘at* has to face such a calamity that the scholarly standard of the *Jamā‘at* declines. Accordingly, three to four years ago, I had embarked upon the training of new ‘*Ulemā*’. I connected some young men with *Maulvī Ṣāḥib* so that they could be educated and trained by him and sent some young men to other institutions like Deoband to benefit from the scholars of these institutions. This is also the Will of God Almighty and a Divine act that within a week of their return from completing their studies, *Maulvī Ṣāḥib* passed away. As if God Almighty did not let him die until our ‘*Ulemā*’ returned after the completion of their studies. God Almighty kept him alive to show that He supports and helps this dispensation and has Himself established it. God Almighty did not let a top-notch scholar of our *Jamā‘at* die until the day the foundation for the new ‘*Ulemā*’ was laid down."

(History of Aḥmadiyyat, Vol. 10, p. 694)

Later on, Ḥaḍrat Muṣṭaḥ Mau‘ūd^{ra} appointed Ḥaḍrat Malik Saifur Raḥmān Ṣāḥib to this important position. It was apparent from the decision of Ḥaḍrat Muṣṭaḥ Mau‘ūd^{ra} that Ḥaḍūr considered Ḥaḍrat Malik Ṣāḥib fully capable of carrying out the responsibilities of the *Ifṭā’* in as good a manner as was performed by Syed Sarwar Shāh Ṣāḥib^{ra}. Future events clearly proved his decision to be hundred percent correct. Ḥaḍrat Malik Ṣāḥib by being an excellent successor of Ḥaḍrat Syed Sarwar Shāh Ṣāḥib^{ra} proved to be the reflection of this couplet.

إِذَا سَيِّدٌ مِّنَّا خَلَ قَامَ سَيِّدٌ
قَوْلُ لِمَا قَالَ الْكَرَامُ فُعُولَ

***idhā sayyidumminnā khafā qāma sayyidun
qawūlun limā qālal kirāmun fu'ūla***

When a leader departs from among us; another leader takes his place.
He follows (acts upon) the sayings of the noble people

He held this important office of the *Jamā'at* for forty-two years and showed the sterling qualities of being an all-around Jurist and a great scholar. During his tenure, he issued around five thousand and five hundred religious edicts (according to the record of the *Dārul Iftā'* which does not include edicts issued during some of the years). Study of these edicts reveals that he was an expert not just in the field of *Fiqh* but also in several other sciences. He had thorough insight of the Holy Qur'ān. He also had expertise in the commentary of the Holy Qur'ān. Furthermore, he had thorough knowledge of the *Aḥādīth*. He was a scholar of the intricate traditions of Arabic literature. Since he had studied thoroughly the books of the leading founders of Jurist Schools, he always harbored their opinions and reasoning about an issue in his mind. However, he never blindly accepted the opinions and reasoning of the earlier Jurists. Rather, he used to fully benefit from his God-given wisdom and spiritual sagacity which had been honed through the studies of the books of the Promised Messiah^{as} and by the excellent training rendered by Ḥaḍrat Muṣleḥ Mau'ūd^{ra}. Accordingly, all these qualities are fully reflected from the edicts issued by him.

Besides bearing the important responsibility of being the *Mufti Silsila* he rendered various other services relevant to *Dārul Iftā'* to the *Jamā'at* which are as follows:

"In 1949, the Finance Department of the Government of Pakistan established a *Zakāt* Committee which developed a questionnaire consisting of 39 questions concerning the obligation of payment of *Zakāt* and sent the questionnaire to various associations and institutions. A copy of this questionnaire was also sent by the Government to the *Imām Jamā'at Aḥmadiyya*. In order to compile responses to the questions Ḥaḍrat Muṣleḥ

Mau'ūd^{ra} established a committee of learned scholars of the *Jamā'at* Aḥmadiyya and made Ḥaḍrat Malik Saifur Raḥmān Ṣāḥib a member of the committee. The response prepared by the committee to the questionnaire was published in a book format under the title, "*Tashrīḥuz Zakāt*" (explanation of *Zakāt*).

It has been stated earlier that in order to consider and reflect upon the jurisprudential issues Ḥaḍrat Muṣleḥ Mau'ūd^{ra} established an *Iftā'* Committee in 1943. In 1948 Ḥaḍūr renamed the committee *Majlis Iftā'* and then in 1952 Ḥaḍūr revived the committee a new and at the beginning of the new era of the committee appointed Ḥaḍrat Malik Saifur Raḥmān Ṣāḥib as the first President of the committee

The significance of this committee is clearly evident from this announcement made by Ḥaḍūr which was published in the Daily Al-Faḍl of January 11, 1952:

"As it was announced at the *Jalsa*, in order to consider and reflect upon jurisprudential issues at one place and consequently make decisions a committee is being established. Edicts concerning all important issues will be published after deliberation of the issues by this committee. All such edicts will be published after approval from the Caliph of the time. Only edicts concerning matters considered to be important will be published. All such edicts, until modified or revoked will be binding upon the Judiciary of the *Jamā'at* and the Judiciary of the *Jamā'at* would not violate these edicts while making their own decisions. However, they would be free to elucidate or interpret these edicts. However, if the elucidation or interpretation is wrong then the same Edicts Committee can declare the elucidation or interpretation incorrect. In the matters concerning special issues, the Caliph of the time would call a meeting of the committee under the chairmanship of his representative. Under normal circumstances the committee will hold its meetings under the chairmanship of its president. However, all the decisions made by the committee will be announced with the signatures of the Caliph of the time and only the decisions announced in such way will be considered as approved. For the time being the Chairman of this committee will be Malik Saifur Raḥmān Ṣāḥib and the

Secretary will be Maulvī Jalālud Din Ṣāḥib Shams."

(Sd./Mirza Mahmood Aḥmad, Khalifatul Masīḥ II^{ra}, July 1, 1952)

(History of Aḥmadiyyat, Vol. 15, pp. 49-50)

Later on, at different times, prominent persons of the *Jamā'at* were appointed as President of the Committee while Ḥaḍrat Malik Ṣāḥib was appointed as Secretary of the Committee and he carried out this responsibility effectively and gracefully, till his demise.

In 1952, while Ḥaḍrat Malik Ṣāḥib was President of the Committee, *Majlis Ifṭā'* under the direction of Ḥaḍrat Muṣleḥ Mau'ūd^{ra}, sent a comprehensive response to the Government of Pakistan to the questionnaire issued by the Marriage and Family Laws Commission established by the Government of Pakistan. The questionnaire and its response given by the *Majlis Ifṭā'* was published in the Daily *Al-Faḍl* of March 10, 1952.

During the era while Ḥaḍrat Malik Ṣāḥib was Chairman, and also when he was the Secretary of *Majlis Ifṭā'*, forty-two important issues were scrutinized and deliberated upon which were then ratified by Ḥaḍrat Khalifatul Masīḥ. Although each one of the issues deliberated upon was significant and important in itself, some of the issues which were deliberated upon, such as the issue of interest, congregation for *Ṭīd* and Friday Prayer, Prayer timings in extraordinarily different areas and zones, the issue of Kosher meat prepared by the people of the Book, relics of the Promised Messiah^{as}, fasting while traveling, the issue of insurance, implantation of human organs and the issue of inheritance of *kalālah* (a childless person whose parents are also dead) were some of the issues referred to *Majlis Ifṭā'*.

In 1976, Ḥaḍrat Khalifatul Masīḥ III^{ra} established a committee consisting of nine members to compile material addressing issues of *Fiqh* for the guidance of the Aḥmadiyya Muslim *Jamā'at*. Ḥaḍūr appointed

respected Mirzā ‘Abdul Ḥaq Ṣāḥib as President and Ḥaḍrat Malik Saifur Raḥmān Ṣāḥib as Secretary of the Committee.

This Committee published two books separately dealing with topics related to the pillars of Islām and marriage, divorce, inheritance, etc., in the light of Aḥmadiyya beliefs, which are known as, "*Fiqh Aḥmadiyya*". In one of the books the *Jamā‘at’s maslak* (interpretation) with regards to Prayer, Fasting, *Ḥajj* and *Zakāt* has been explained in detail while in the second book, precepts regarding *Nikāh*, divorce, *Khul‘a* (divorce initiated by a woman), and inheritance are described.

As stated above, Ḥaḍrat Malik Saifur Raḥmān Ṣāḥib was a great scholar of *Fiqh* (Jurisprudence). He used to consider and ponder various issues in order to smoothly adjust with the changed conditions of the time. Accordingly, in 1988, taking into consideration the various aspects of *Zakāt*, he presented a questionnaire to Ḥaḍrat Khalifatul Masīḥ IVth and requested that he urgently discuss these matters. Ḥaḍūr accepted the proposal and appointed a Committee to examine and research the issues stated in the questionnaire.

Ḥaḍrat Malik Ṣāḥib had an intense desire that the research on the issues be completed during his lifetime and he also participate in the meetings when the research material was presented to *Majlis Ifṭā’*. Taking into consideration his desire Ḥaḍūr instructed the Committee that the collected material, relevant to the issues and the detailed analysis of the material should be presented to the *Majlis Ifṭā’* and that Malik Ṣāḥib be invited to attend all the meetings of the *Majlis Ifṭā’* scheduled for discussion of the material concerning the issues. However, Malik Ṣāḥib passed away and went to his Everlasting Lord prior to completion of the research work.

Some of the achievements which are mentioned here are only a partial homage to him. The fact is that each moment of his life from January 1, 1936 to October 25, 1989 was spent fulfilling all the demands of a devotee. He kept himself occupied serving the religion around the clock. He accepted Aḥmadiyyat during the prime of his youth and after a

few years he devoted his life to serve Islām. Thus, his youth, his old age, his days of good health and sickness all this time he remained fully devoted to serve the religion. This humble one remembers well the time when besides suffering with health problems he was also suffering with diabetes due to which his hands and feet often become swollen. However, despite the swelling of his hands and feet he would be present in the assembly much earlier than the *Jāmi'ā* students. I also remember the time when upon receiving a message from Ḥaḍūr he would immediately become fully absorbed in complying with the instructions and totally forget about his own troubles. He used to do his writing work with painful swollen hands.

We can neither mention all his contributions nor fully elaborate on them. However, we can pray to God Almighty, "O Lord! Grant our very dear, affectionate and learned teacher much more reward than his services and as You changed him from a stone to a diamond, grant this diamond a place close to Yourself and Your dear ones in the next world, so that he continues to absorb and refract, and reflect spiritual light in heavens. *Āmīn.*"

Great Scholastic Aptitude of Ḥaḍrat Malik Saifur Raḥmān Ṣāḥib

Mirzā Muḥammad Din Ṣāḥib Nāz,
Lecturer *Aṣ-Ṣarf wa An-Naḥv*, *Jāmi'ā Aḥmadiyya*

A tiny soul forced by circumstances to leave Soon Sakesar was wandering in the streets of Lahore under the guise of being a student when

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it became heart-broken and agitated and then joined the *Aḥrārī* storm! No one knew at that time that fate would adorn his destiny in such a fashion that at the time of his demise he would have achieved the glorious attribute of *Nafse Muṭma'innah* (the soul at rest that had found comfort in God). While on one side he would be anxious to hear the intoxicating tune of:

فَادْخُلِي فِي عِبَادِي ۝ وَادْخُلِي جَنَّتِي ۝

fadkhuli fi 'ibādi wadkhuli jannati

So enter thou among My chosen servants. And enter thou My Garden. (89:30-31)

and at the same time he would occupy the strong position of giving the message to his people with sorrow in his heart for their misfortune:

يَا أَيُّهَا الْقَوْمُ يَغْلُمُونَ ۝ بِمَا غَفَرَلِي رَبِّي وَ جَعَلَنِي مِنَ الْمُكْرَمِينَ ۝

yālaitha qaumī ya'lamūna bimā ghafaralī rabbī wa ja'alanī minal makramīn

O, would that my people knew, 'How *graciously* my Lord has granted me forgiveness and has made me of the honored ones!' (36:27-28)

I have the honor of being a student of such an illustrious person. My respected teacher, Ḥaḍrat Malik Saifur Raḥmān was very fortunate that he had the honor of being a teacher of Ḥaḍrat Ṣāhibzāda Mirzā Ṭāhir Aḥmad and Ḥaḍūr confirmed this by praising him throughout the globe over the satellite. Ḥaḍūr described him in his Friday Sermon delivered on November 3, 1989:

"He has achieved an extremely good end. God has granted Ḥaḍrat Malik Ṣāhib extraordinary knowledge, extraordinary sagacity, and extraordinary spirit of obedience. He was also granted such a beautiful balanced heart and mind which is scarcely seen among the inhabitants of

the world. He was an extremely fascinating person. I have had various different kinds of relationships with him. When I saw him during my *Jamī'a* days while being his student, the greatness of his personality especially impressed me. He was an extremely humble person, great scholar and very affectionate to his students. He was so intelligent that he would enable the students to grasp even the most difficult problems in such a way that at least I never felt a need to look in the book again. Since it is rare that such great scholars are born in the world, it thus becomes necessary to fill the vacuum left by them and I can say with certainty that *Jamā'at* will definitely feel for some time the vacuum created by his demise."

(The Daily Al-Faḍl, November 19, 1989)

In this brief excerpt the gist of the character of Malik Ṣāḥib has been described excellently. Despite being a symbol of affection and compassion, having soft disposition, being soft-spoken and a great scholar, he was a very humble person. His mode of teaching was excellent. It was so impressive that it left lasting impression upon the mind of the students. His personality due to his excellent manners was very charismatic. He was highly intelligent having a balanced mind and heart and he was an open-minded thinker. He was an expert in various branches of *Fiqh*, *Ṣarf*, *Nahv*, logic, philosophy, and commentary etc. He was also a statesman. He was an excellent guardian of his physical and spiritual offspring.

This is the reason that the fragrance of his knowledge has spread in all countries. He trained *Murabbīs* (missionaries) first as a teacher and later on as Principal in the *Jamī'a Aḥmadiyya Rabwah*. These *Murabbīs* gained knowledge and then spread it from town to town inside Pakistan and from country to country outside Pakistan. He trained his children also in such way. Ḥaḍūr says about them:

"His end was such good that all his seven children, four daughters and three sons, by the Grace of God are very sincere and devoted Aḥmadi. They are cultured and well-mannered. Whenever I heard from someone about them, they have always praised them. By the Grace of God all of

them are servants of the first tier."

Expert Teacher of Different Sciences

He was an expert teacher of many different sciences. Specifically, he was an authority in the field of commentary of the Holy Qur'ān. One can judge his abilities in the field of *Aḥādīth* from the book he authored, "*Ḥaḍīqatūṣ Ṣāliḥīn*". The book is very useful due to its excellent arrangement of *Aḥādīth* and also for the translation of the *Aḥādīth* with description. The book clearly shows not only his literary taste but also his love of the Holy Prophet^{sa}.

He had a beautiful way of teaching. He used to teach with great affection and devotion. While teaching a class of students, he would write a few examples and then he would explain them in such a way that the subject matter would become clear and impressed on the mind. Sometimes he would explain a difficult subject matter in such a way that he would challenge and instigate the students and then he would encourage the students to face the challenge.

I remember he once told the students in a class to derive the present form of the grammatical pattern inflected from the word "*Annās*" and promised them that whoever comes up with the correct answer he will treat him with sweets from *Qaşre Shīrīn* of Anar Kali, Lahore. Then he treated with sweets the students who with some help from him had come up with the correct answer. He had an extraordinary skill in making a difficult subject easy and at the same time instilling upon the minds of the students. Ḥaḍūr states:

"Since God Almighty had bestowed dexterity to Malik Ṣāḥib, he understood *Ṣarfū Nahv* in a systematic way and also tried to impress upon minds of the student in such a systematic way that the matter automatically used to become part of memory. When Malik Ṣāḥib taught *Fiqh* or some other branches of the science I fully understood everything and did not

have to exert myself to learn these."

He was my supervisor while I was specializing in *Ṣarfū Nahv* and during this time I came to know about the vastness of his knowledge. He used to teach the most difficult books and various complex subjects in a natural manner without any assistance. He was an expert in the field of teaching grammatical forms showing tense (of verb) or case (of noun) along with number, gender and person. He had a distinguished position in the *Jamā'at* with respect to the knowledge of *Fiqh* and various issues related to *Ṣarfū Nahv*. In this regard he was also well known and well respected in non-Aḥmadi scholarly circles.

Besides having solid knowledge about the four Schools of Thought and various miscellaneous branches in the field of *Fiqh* he was both open-minded and broad-minded in determining the solution to issues which is harmonious with present day needs. He was neither conservative nor prone to following things blindly. It was his specialty to deduce a solution to the issues in the light of knowledge of various sciences. The vastness of his knowledge was such that he remembered all the relevant references and quotations. This vastness of knowledge had induced in him the broadmindedness and broad vision. God Almighty had granted him the honor that he was appointed to a very important and sensitive post of *Muftī Silsila Aḥmadiyya* and he served at this post till his demise."

The Author of "*Qawā'iduṣ Ṣarf*" (Arabic Grammar, Rules of Accidence)

The authority of his knowledge in *Ṣarfū Nahv* was well established as was the case with his knowledge of *Fiqh*. He had great skills in the fields of *ʿIlmuṣ Ṣiḡha* [grammatical form showing tense (of verb) along with number, gender and person] and principles of *Ṣarf*. He served for a long time as a teacher of *Ṣarfū Nahv* in the *Jami'a Aḥmadiyya*. For the convenience of others and to teach the students he authored a book, "*Qawānīn-e-Ṣarf*" (Laws of Arabic Grammar), which was subsequently

published after revision under the title, "*Qawā'iduṣ Ṣarf*" (Rules of Arabic Grammar). Later on a second part was added to the book.

In part one of the book, '*Qawā'iduṣ Ṣarf*', almost all those principles were given which are used in the usual constructions of the various *Ṣiḡhas*. In this book, at first a general introduction to the knowledge of *Ṣarf* is given. The description of rules and regulations have started with the rules of *Ibdāl* (substitution of one letter for another) which are sixteen in number. *Ibdāl* is the name of the rules of proper substitution of one letter for another. For example with the addition of certain letters in *Fā' Kalima* of *Bāb Ifti'āl*, *Bāb Tafā'ul* and *Bāb Taffā'ul*, *Tā'* of *Ifi'āl* modifies or *Tā'* of *Tafā'ul* and *Tā'* of *Taffā'ul* change to the gender of *Fā' Kalima*. For example, *Idṭarab*, in fact, is *Idṭirāb* and *Tā'* has changed into *Ṭā'*. There are about thirty *Qawā'id A'fāl*. *A'fāl* means change in *Ḥarūf-e-'Illat* (vowels) in accordance with the rules. In Arabic the *Ḥarūf-e-'Illat* are, *Alif*, *Wāu* and *Yā*. These letters in different arrangements, like the remaining letters, cannot keep their original state. Generally (With certain exceptions) these letters after *zabar* change into '*Alif*', after *zair* change into '*yā*' and after *paish* change into '*wāu*'. Similarly, after '*Alif*' the *Ḥarf-e-'Illat* (a vowel) becomes a '*Hamzah*', etc. Furthermore, the *Qawā'id Idghām* (the rules concerning contraction of one letter into another of same gender) and *Qawā'id Maḥmūz* (the rules of *Ḥamzah*) have been described. *Qawā'id Aṣ-Ṣarf* part one consists of a total of seventy-one rules among which almost all of the changes of *Ṣarf* have been described, which have been explained by giving *Maṭābqatī* (i.e., *Mawāfiq*, in accordance) and *Ihtarāzī* (i.e., *Mukhālīf*, opposite) examples. In *Qawā'iduṣ Ṣarf*, Part II, other topics concerning the knowledge of *Ṣarf* have been discussed, e.g., Construction of *Asmā'i Ṣifat* (adjectives), measures of *Jam'a Qillat wa Kathrat*, *Ism Taṣghīr* [diminutive (form of) noun] and principles of its construction, *Ism Mansūb* and its principles of construction, *Tanwīn* and its *Qalb Makānī* classes, *Waqf* and *Imāla*, etc., have been discussed by giving examples. I think that among the other memorable works of respected Malik Ṣāhib this is an important memorable scholarly work. This is the first book published in Urdu discussing the subject matter in such detail. This book is a strong proof of his deep insight into the rules of Arabic.

He was well-versed in classical Arabic literature. Some of us teachers made him a request that we would like to learn Arabic literature from him which he gladly accepted. He taught us a difficult classical Arabic literature book in such a way which clearly showed that he had mastery over Arabic.

An Elegant Writer

He was also an elegant writer. His writings due to their literal taste were very alluring. It had natural fluency. He worked excellently with great affection and attention for a long time as an Editor of the *Al-Jāmi'a* Magazine. During his editorship, such precious articles were published in the magazines which are a valuable asset in the *Jamā'ats* scholarly literature. He published an excellent Ḥaḍrat Muṣleḥ Mau'ūd^{ra} Number of the *Al-Jāmi'a* Magazine which is a superb reflection of his superior scholarly and literary taste.

His detailed and very productive articles based upon deduction and scholarly reasoning of various Jurisprudential issues such as, an orphan grandchild's share in grandfather's estate, issues of Prayer and Fast and interest are also valuable assets for the *Jamā'at* and beautifully portraying his imaginative research efforts.

Besides being a good-natured and a deeply thoughtful person he was also a extraordinary mixture of pleasantness and cheerfulness. He liked tasteful jokes very much. Similarly, he enjoyed listening to good poems and *Ghazals* (odes) sung with a good voice. Such programs were usually held either in the moonlit nights at the bank of River Chenab or in the boat sailing through the waters of the river.

He always tried to enhance the scholarly aptitude of the students. He used to appreciate even the minor research done by the students and always encouraged them to further excel. He used to invite well-known thinkers from throughout Pakistan to give lectures to students in the *Jāmi'a* on different topics in order to develop the students' broad-mindedness. He

also used to encourage students to develop the habit of reading and doing advanced studies. Indeed, his death was proof that it was the death of a learned man and end of an era. Khalīfatul Masīḥ IVth has pointed out towards it in the following words:

"Such great scholarly '*Ulemā*' are rarely born in the world. Therefore, it becomes essential to fill the vacuum created by their departure from this world. It can be said with certainty that for some time definitely this absence will be felt by the *Jamā'at*."

May God Almighty keep generating lights of these minarets of knowledge in the coming generations, so that the future of the *Jamā'at* with respect to knowledge and light continues to grow brighter and more lustrous. (*Āmīn*)

Homage Paid to Ḥaḍrat Malik Ṣāḥib by Ḥaḍrat Khalīfatul Masīḥ IVth

**God Almighty had granted him extraordinary
sagacity and extraordinary spirit of obedience**

**Such Great Scholarly '*Ulemā*' are Rarely
Born in the World**

While commemorating Ḥaḍrat Malik Saifur Raḥmān Ṣāhib, Ḥaḍrat Khalīfatul Masīḥ IVth said in his Friday Sermon delivered on November 3, 1989 in *Baitul Faḍl* Mosque:

"After this I want to talk about one topic. There is some sad news. However, seeking the pleasure of Allāh demands that we submit to the will of Allāh. Of course, we feel sadness due to a separation (passing away). However, the person about whom I am going to talk about has achieved an extremely pious end. There is no reason for anyone to complain from any angle about his passing away. As I announce the death of Ḥaḍrat Malik Saifur Raḥmān Ṣāhib, *Muḥṭi Silsila Aḥmadiyya* in Canada on 25th October at 2:00 am I want to briefly pay homage to him.

"God Almighty had granted Malik Ṣāhib extraordinary knowledge, extraordinary sagacity, extraordinary spirit of obedience. He was also granted such a beautiful balanced heart and mind which is scarcely seen among the population of the world. He was an extremely fascinating person. I had various kinds of relationships with him. When I came to know him during my *Jāmi'a* days while I was his student, the greatness of his personality especially impressed me. He was an extremely humble person, a great scholar and very affectionate to his students. He was so

intelligent that he would make students understand even the most difficult problems in such a way that at least I never felt a need to look in the book again.

Whatever I learned from him was always easily imprinted upon my mind and became part of my memory. For example, in the beginning he only taught me *Ṣarfū Nahṽ*. Despite that *Ṣarfū Nahṽ* is considered the toughest subject in Arabic Schools and students start to memorize by reciting it over and over and for *Ṣarf* it is said that for it one needs the brain of a dog. This is just a proverb made by *Maulvīs* which means that by barking like a dog one word at a time, only then one can memorize it. However, since God Almighty had granted Malik Ṣāhib dexterity of mind

he understood it in a systematic way and had the ability to teach it in a systematic way. Thus it used to easily imprint on the mind and become part of the memory. Never one felt to memorize it by reciting over and over again. After having graduated from the *Jami'a* I appeared in the *Maulvī Fāḍil* Examination under the instructions of Ḥaḍrat Faḍle 'Umar^{ra}. I did not feel compelled to study this part for the examination because I had studied it from Malik Ṣāhib while the other students who were studying for *Maulvī Fāḍil* often failed in *Ṣarfū Nahv* and used to memorize it by reciting it over and over. Then as much as *Fiqh* and certain other branches of various sciences I learned from Malik Ṣāhib I understood the subject matter clearly and never felt need to make an extraordinary effort to learn these. We should remember that when the teacher is hard-working, possesses manifest wisdom and fully understands the entirety of his subject and is familiar with its essence, his students need minimal effort to be proficient in the subject. If a student is hard-working he does not become an embarrassment for the teacher. However, if he does, the teacher is often not to be blamed. Anyhow, about Malik Ṣāhib I myself am a witness that he did not prepare for each lecture. Instead, when he studied the material himself he studied it with such concentration and diligence that all aspects of the subject had materialized in his mind. He shared the brightness of his mind with others, his students, and it became easy for them to understand the subject matter. The *Jami'a* Aḥmadiyya also in teaching and development of various subjects of *the Jami'a* should keep in mind these qualities of Malik Ṣāhib and make students understand this point. This beneficence of Malik Ṣāhib should continue and always remain prevalent in the *Jami'a*. All teachers should make an effort to teach various subjects to their students in such a way that they understand the subject matter automatically and the material gets impressed upon their minds and becomes part of their intellect; there remains no need for them to make an extraordinary effort in the future. However, these are incidental matters. One has to memorize certain dates. Sometime, certain sequences need to be memorized, i.e., what item was before and what was after. With little effort one can memorize these. However, if the teacher is talented then it becomes much easier to memorize these. Anyhow, I was paying homage to Malik Saifur Raḥmān Ṣāhib. When Malik Ṣāhib first came to Qadian, it was probably in 1933-1934. *Majlise Aḥrār* was very powerful and in their

processions there were some leaders who shouted the most cruel filth while they were storming Qadian. They had marched in Qadian asserting that they will destroy Qadian. Some details of the life-story of Malik Ṣāḥib have been published in *Al-Faḍl*. It is possible that some of you might have read it while others may not have read the details of his life-story. If you did not read it you should. These are very interesting. By reading these you will be able to conjecture how God Almighty bestowed upon him a mental evolution. Now you see how pious and holy his end is. If, God forbid, he had lived his life under those conditions then he would have died as a filth-spewing *Mullāh* for whom the purpose of life and the concept of serving Islām is nothing but to curse others, to talk nonsense, to shout and spread filth the whole day, to create animosities, to incite others to kill the servants of God and to persuade people to demolish the mosques - what a bad end it is. God Almighty saved him from this kind of end and brought him to light. This thing, in particular, is worth mentioning: that in spite of coming from *Majlise Aḥrār* he became so pure in his talk that throughout his life he never spoke harshly to anyone. He was a very considerate and soft-spoken person. As students we know that we made many mistakes and in response to that some of the other teachers would sometimes use very harsh language with the students. Sometimes the teachers would use certain words which the students would consider as abusive language. The teachers would respond stating that the words they have used were not abusive language but rather a way to describe the facts. Anyhow, it used to be close to abusive language. No one ever heard from Malik Ṣāḥib's tongue throughout his life any word that caused a person heaviness at heart or displeasure. So this is the pure spiritual change which God Almighty made in him and his end was so pious that all his children, seven children, four daughters and three sons by the Grace of God are extremely sincere and devoted Aḥmadi. They are cultured and good mannered and are living a good life in the world and are holding good positions. His daughters are married to good husbands and I have never heard a complaint of any kind about any of his children. Whenever I heard any thing about them it was always a good word. By the Grace of God they are servants of the first class. At the time of his demise he was a little over 79 years (77 years, Zirvi) old. The last work which he did before his demise was that he wrote to me a letter for prayer which I received after his demise. He deserves a

lot of prayers and since such great scholarly '*Ulemā*' are rarely born in the world, it becomes essential to fill the vacuum created by their departure from this world. It could be said with certainty that for some time this vacuum would be felt by the *Jamā'at*. Therefore, our young generation should overcome their scholarly deficiencies and fill their internal void so that the void created by the demise of Malik Ṣāhib is filled by them. So when I urge to pray for him I also urge to pray for his progeny and for all the '*Ulemā*' of the *Silsila* that may God Almighty grant them the true understanding of knowledge and that *Jamā'at* Aḥmadiyya never faces a shortage of '*Ulemā*'. I have led his Funeral Prayer in absentia here today along with the Funeral Prayer of a sincere friend Abdur Rashīd of England. At the end I will request that you remember Malik Ṣāhib, his progeny, and other elders of the *Silsila* in your prayers.

A Composition for Malik Ṣāhib's Tombstone Which He Himself Wrote

One thing which I wanted to mention and had almost forgotten came to my mind when I saw the note. It is:

"About 14 to 15 years before his demise Malik Ṣāhib gave to Hadi Ṣāhib (Hādi Ali Chaudhary Ṣāhib) a note written by him in a sealed envelope. He has written to me that it was '*Īdul Adḥiā* Day.

The note stated his desire that this composition be written on his tombstone. However, this composition was in a sealed envelope. He stated: "You are not to read it. When I die present this note to the Caliph of the time. Then it is upon his wish whether he accepts my request or not. However, my desire should be conveyed to him."

That compositions is as follows:

"Based upon my deeds I do not feel that I deserve to be buried in the *Bahishī Maqbarah*. However, I am not hopeless from the Grace of my Noble Lord as throughout my life I have lived under His Grace.

Otherwise,

من آنم که من دانم و "کسان" * نیز میدانند

man ānam keh man dānam wa kasān nez mīdānand

I know who I am and the people also know

*A word at the end is illegible. It is probably 'Kasān'.

Anyhow, if by the Grace of Allāh I am buried in *Bahishṭī Maqbarah* then the following should be inscribed on my tombstone:

يَلَيْتَ قَوْمِي يَعْلَمُونَ ۝ بِمَا غَفَرَ لِي رَبِّي وَ جَعَلَنِي مِنَ الْمُكْرَمِينَ ۝

*yālaṭta qaumī ya ‘lamūna bimā ghafaralī rabbī wa ja ‘alanī minal
makramīn*

O, would that my people knew, 'How *graciously* my Lord has granted me forgiveness and has made me of the honored ones!' (36:27-28)

If permission is not granted to inscribe this then this stanza should be written:

ایک عالم مرگیا ہے تیرے پانی کے بغیر

پھیر دے اے میرے مولا اس طرف دریا کی دھار

*aik ‘ālam mar gayā hai tairai pānī kay bi ghair
phair day ai mairi maulā is ṭarf daryā kī dhār*

A universe has passed away without spiritual water getting to them from You

O My Lord! turn now the flow of spiritual water towards this side

If permission is not granted to write even this stanza then Baba Tahir Iṣfahānī's stanza of four lines should be written:

یا رب ز گناه زشتِ خود مُنْفَعِلَم
و از فعلِ بد خوئے بخود خَجِلَم
فیضِ بدَلَم ز عالمِ غیب رساں
تا محو شود خیالِ باطل ز دِلَم

*yā rab zi gunāhi zishti khud munfa' ilam
wa az fi'li bad khū'i ba khud khajilam
faidi ba dilam zay 'ālam ghaib rasāñ
tā mahv shawad khiyāli bātīl za dilam*

O my Lord! I am extremely ashamed of my filthy sins
And I feel extreme sense of shame due to my bad acts.
Grant beneficence into my heart from the invisible world
so that the false notion disappears forever from my heart

I enjoin upon the *Jamā'at*, that is the Organization Structure of the *Jamā'at in Rabwah*, that if due to opposition by the present day evil-minded '*Ulemā*' who consider themselves as God, the *Jamā'at* is not permitted to engrave verses of the Holy Qur'ān on the tombstones then until God Almighty changes the situation, till that day, instead of engraving the verse leave space for that and whenever God Almighty changes the situation then this verse should be engraved and the rest of the passage of writing should be written exactly as is. However, in the beginning as the *Jamā'at* custom is, a brief introduction of Malik Ṣāhib after it is approved by the *Anjuman* should be sent to me for approval.

(The *Al-Faḍl*, Rabwah, November 19, 1989)

Ḥaḍrat Malik Saifur Raḥmān Ṣāhib Principal Jāmi‘a Aḥmadiyya

Khawājah Ayāz Aḥmad Ṣāhib

A saintly person, tall in height, having a saintly radiant visage, wearing simple but clean dress [i.e., *Achkan* (tight long coat with full-buttons in front) over *Shalwār* (a kind of trousers worn in Indo-Pakistan) and *Qamīḍ* (shirt)] was traveling on his bicycle from *Tehrike Jadīd* Quarters towards the *Jāmi‘a Aḥmadiyya* every single

morning at a specific time. His speed used to be slow and graceful like the morning breeze, his face was that of a deep thinker; this person was our Malik Saifur Raḥmān Ṣāḥib, the Principal of the *Jāmi'a Aḥmadiyya*.

In the morning, when he entered the compound of the *Jāmi'a Aḥmadiyya* a special kind of wave used to surge in the students and whether they were at their assigned places for the Assembly or moving around as there was still some time left for the start of the Assembly, they used to become courteous and disciplined.

As a Principal Ḥaḍrat Malik Ṣāḥib's work routine, according to those who observed him, started from the time he arrived at the Assembly. However, who really knew that, in fact, his activities used to start just before the day-break with humble prayers to God Almighty which used to continue until late night and then ended temporarily just for few hours.

As a Principal Ḥaḍrat Malik Ṣāḥib paid full attention to each department and each section of the *Jāmi'a Aḥmadiyya*. If we look with reference to students we find that he taught them to be punctual, to live respectfully. He also taught them the manners of coming and going and sitting in class, to be eager to study, to be regular in class attendance and fully attentive in class. Furthermore he ingrained in them the importance of being respectful to their teachers. He encouraged them and taught them to remember and to carry on their various duties while doing full justice to them, etc. Thus, no aspect was left out by him during their training.

If we commemorate him with reference to the teachers of the *Jāmi'a* under his Principalship, we find that he developed regularity in their affairs, encouraged them to have a positive and loving attitude towards students and to teach them diligently. He also encouraged them to respect students' opinions and if ever there was a need to draw their attention towards something then to do it quietly by talking with them individually in a polite and humble way, and to draw their attention toward good supervision and training of the students. Thus, in this respect, he also carried out his duties excellently.

If we look at the way he treated the workers of the *Jāmi‘a Aḥmadiyya* which involved a daily officer in charge and subordinate relationship he carried out this obligation serenely without any hesitation, without any harsh treatment, and without exhibiting an arrogant mentality. Dormitory is an important part of the *Jāmi‘a* administration requiring a great deal of responsibility. Despite being a chief administrative officer he never unduly interfered in the affairs of the administration responsible for the job. However, he kept himself fully abreast of all matters whether they were significant or insignificant in detail and in a timely fashion.

Every student used to feel as if he was the sole recipient of his beneficence and love which was, in fact, part of his nature. Therefore, the students felt very comfortable and at ease to talk with him about their personal issues. Although he obeyed the rules and regulations, at the same time, he never considered that "human beings are for rules and regulations". Rather, he always followed the principle that "rules and regulations are made for human beings". In fact we find this principle in the sayings of our perfect guide, Ḥaḍrat Muḥammad Muṣṭafā^{sa}. He said, "A believer starts doing some work and then God Almighty guides him to something which is better than that; then he adopts this better and superior one." In the light of this guidance, he always kept the well-being and reformation of the students in his mind. If there was need for flexibility in the rules and regulations he would make the rules and regulations flexible within allowed limits. Often, it happened that the current rules and regulations were not effective enough to achieve the desired goals of well-being and reformation of the students. So he would either change or bend them remaining within the limits. He continued to practice this principle in administrative affairs. Every task was started following the recommendations of the relevant "Recommendation Committee"; however, even after starting the work if there was anything better he always adopted it without any hesitation.

Prior to him, Ḥaḍrat Mir Dāud Aḥmad Ṣāḥib was the Principal of the *Jāmi‘a*. He developed a *modus operandi* with clear guidelines for the *Jāmi‘a* under the direct supervision of the *Khilāfat* and Ḥaḍrat Malik Ṣāḥib was his trustworthy assistant in these matters. When Mir Ṣāḥib during his

last illness went to Rawalpindi for treatment (after this trip he could not come back to the *Jāmi'a*) he appointed Malik Ṣāḥib as acting Principal. On April 24, 1973 after the sad demise of Mir Ṣāḥib, Malik Ṣāḥib was appointed Principal of the *Jāmi'a Aḥmadiyya*. In May 1984 he left Pakistan for foreign countries. Thus, he served almost eleven years as Principal of the *Jāmi'a*. During his tenure as Principal he faced many obstacles and difficulties. However, he kept on doing this great work with marvelous perseverance. In many matters he adopted the *modus operandi* established by respected Mir Ṣāḥib and made certain necessary changes to keep abreast with the needs of the time. The most important change he made was that he facilitated the implementation of various affairs properly. To that end he established different committees, e.g., Finance Committee, Health Committee (the function of this committee was to look after the health of the students and in case a student becomes sick then to provide him proper care), Students' Well-being and Welfare Committee (the function of this committee is clear from its name), *Al-la'ab* Committee (the function of this committee was to popularize sport and to raise their standards), Tuck Shop Committee (to check and improve the quality of edible items sold at the Canteen (Tuck shop); students' representatives were also part of this committee) and the most important committee with a vast sphere of operation was the Moral Training and Reformation Committee. This committee was established to discuss and consult with regards to issues concerning the most important affairs related to different departments of the *Jāmi'a* and in charge of the *Jāmi'a* Student Reformation Groups (which were five in number) were members of this committee. This committee had the status of a Consultation Committee.

Ḥaḍrat Malik Ṣāḥib always intended that the affairs of the *Jāmi'a* be run in the best way with mutual consultation among the teachers. He always respected the opinions of these committees. However, when he found it necessary he used to modify the committees' recommendations. By nature he was a loving person and he had in his heart love for everyone. By nature he was also a very shy person. It was impossible for him to scold someone in the presence of people. If he had to draw someone's attention to some matter he would always do it politely and privately. If a teacher had made a mistake then he would draw his attention towards the mistake in such a way that the students would not know it. He would

always keep in mind the students' self-respect and always used to advise them in privacy in a very loving and caring manner either by calling them into his office or at his home. He used to advise them in such a way that the advice was always very effective. He often ignored such minor shortfalls which did not interfere in the organizational system and occasionally he would apply different effective modes of counseling. For example, once, due to a major mistake by certain students it was decided by the authorities that the guilty students must be given appropriate punishment in the presence of the rest of the students. When everyone arrived to the place where punishment was to be given, Malik Ṣāḥib stood up and instead of talking about the wrong-doing of the students he said, "After giving a lot of thought I have come to the conclusion that instead of giving punishment to these students they should be shown mercy and they should be spared of punishment." Then, everyone was amazed to see how the mercy led to a radical change in the students and his forgiveness and kindness showed such amazing efficacy which the punishment would never have achieved.

The punishment he gave was in fact a way of reformation. Once, he gave the punishment to a student that he has to offer *Fajr* Prayers in congregation at *Mubārak* Mosque. The student replied that he would offer *Fajr* Prayers in congregation at *Mubārak* Mosque. However, the action for which I am being punished is not at all prohibited then why I am being given punishment? He told him that first he has to obey the order and later on he can give an explanation. This shows that in his mind with reference to "*ma lahū wa mā 'alaihi*", his decisions were fully manifest and he never doubted his decisions.

During his teaching in the *Jāmi'a* it was his routine that from time to time he would go around the classrooms and while standing in the veranda silently watch the effectiveness of the teaching by the teachers and also the learning by the students. If he found any student who was not paying attention to the lecture he would go inside the classroom and in a proper way draw his attention towards the lecture. This way, he also drew the teacher's attention towards keeping control over the class.

His personal saintliness and his eminent status in the *Jamā'at*, his

very attractive nature, his being a learned scholar were some of the things which were the reasons for excellent functioning of various departments and also excellence in the other aspects of the *Jāmi'a*. Although, a teacher is answerable to God Almighty regarding his instructing the students and his perception of God which makes him to carry out his duties honestly and excellently, however, if we look for an external force which inspired the teachers to work hard continuously that was what is stated above. When Ḥaḍrat Mir Dā'ud Aḥmad Ṣāḥib was Principal of the *Jāmi'a* he also greatly appreciated and respected Ḥaḍrat Malik Ṣāḥib. Rather, he had given Malik Ṣāḥib the authority that he can grant one day off to the students on any day of the year. Once when Mir Ṣāḥib was not allowing a day off to the students he used his this right to get the students a day off.

He was not just a teacher who teaches his lesson or a supervisor who makes students follow the rules, rather, he was the one who makes successful efforts to generate the true spirit of learning in the students. By raising different questions he would develop in the students the desire to increase their power of thinking and to make their abilities conspicuous. He used to participate along with the students in their programs and teach them dexterity and good work habits and manners without making things unbearable to them. He used to supervise the morals of the students and also safeguard their health. Once Ḥaḍrat Khalīfatul Masīḥ IIIth said about one student (Nāṣir Aḥmad Ṣāḥib Ṭāhir) that he should be provided Soy Lecithin capsules to eat. At that time these capsules were not available in Pakistan. For many years, at his own expenses he obtained these capsules from outside Pakistan for the student.

As Principal he was so conscientious about the moral training of the students that not only during teaching was he always advising them but even after the students passed their "*Shāhid*" degree examination, he used to give a farewell party to departing students and impart important advice concerning practical life matters.

In order to develop a superior passion for research and knowledge in the students he often used to invite experts in various fields to the *Jāmi'a*. After giving a brief introduction of the speakers he would request

them to give lectures to the *Jāmi'ā* students. Once, for such an event respected Professor Aslam Ṣāḥib (who belonged to the Department of History and Mysticism of the Punjab University) was invited as the guest speaker. Though, he himself was a learned scholar, after meeting Malik Ṣāḥib, he said that he had never met before such a great learned scholar in his whole life.

As a Principal it was a great blessing and a living proof of the confidence Ḥaḍrat Khalīfatul Masīḥ IVth had about him that he established a research cell to do scholarly research about different matters and appointed him in charge of the research cell. All members of this cell were teachers and students of the *Jāmi'ā*. Whenever he received an assignment from Ḥaḍrat Khalīfatul Masīḥ he immediately gathered all the members of the research cell in the Library and continued to work nonstop until the work was completed (sometimes it took many hours). He was not short-tempered and strict. In order to keep the workers happy and fresh he would arrange good food and refreshments for them and insist that they eat the food. At one such occasion he was sick. Because he had fallen from a bicycle a joint in his hand was badly injured and due to his diabetes the wound had worsened to the extent that his arm was supported with a bandage. Despite that the whole time he kept on working cheerfully alongside his companions. He was holding the papers in his bandaged hand and was busy in dictating the translation of certain items after checking the papers. He never let others sense that he was in pain or tired. Each time, whenever he received a message from Khalīfatul Masīḥ to do some work he always finished the work immediately and provided it to Ḥaḍūr within the time by which it was required by Ḥaḍūr and thus he used to become the focus of Ḥaḍūr's favors and prayers.

Besides his duties as the Principal, among his various other important memorable deeds was his proposal to establish the field of specialization (i.e., to prepare experts having in-depth and solid knowledge in various sciences and subjects) which he got approved by Ḥaḍrat Khalīfatul Masīḥ IVth and selected several intelligent and able students for this purpose. Among them, one was sent to various famous schools in

Pakistan to further his studies in the art of *Ḥaḍīth*. Some students were sent out of Pakistan for higher education. Among the few such selected students were the fortunate ones who had the honor of serving the Khalīfatul Masīḥ IVth day and night. In fact, this was his farsight which realized that these learned scholars of the *Jamā'at* with solid and excellent knowledge in various fields are slowly passing away and there is a need to prepare their successors so that a void is not created in this area. He, with great steadfastness acted upon this proposal and led it to achieve its ultimate goal. May with the help of God his pious desires and prayers keep on spurring those who are appointed to do this important job and they by performing their duties properly are able to fulfill the pious desires of Malik Ṣāhib. *Āmīn*.

Malik Ṣāhib was a Principal in an institution. However, he was a totally different kind of Principal as compared to the common concept of a Principal in ordinary institutions one has in mind. He was very exalted and very distinguished. If ever a teacher or student encountered any kind of a problem and they visited him either in his office or his home, immediately without caring for his health or his comfort he would listen to them and help solve the problem. In this was the secret of his great success. The great attachment which he had with his institution, how much longing he had to make it excellent and make it progress further, what and how he made sacrifices to achieve these goals, how much effort he made to improve students' scholarly, moral and spiritual condition, and for their growth, all these cannot be described in few words. The one who saw all that can appreciate these efforts and who does not see can guess like the one who sees a thing from far away. The *Jāmi'a Aḥmadiyya*, in fact, is the present appearance of the *Madrasah Aḥmadiyya* which was established by the Promised Messiah^{as} and until the Day of Judgment the name of the *Madrasah Aḥmadiyya* and *Jāmi'a Aḥmadiyya* will remain alive and along with it among the great servants of these institutions the name of Ḥaḍrat Malik Saifur Raḥmān Ṣāhib will also remain alive. The good deeds of all those who benefited from him and were trained by him will continue to be a source of exaltation of his status and it will be a beacon of light for those who will follow him. O God Almighty! Keep on showering Your blessings

on this extremely affectionate, extraordinarily tender-hearted, shy, serene person till eternity and keep on exalting his status. *Āmīn*

(Note: This article was prepared based on the information collected from several honorable teachers of the Jāmi‘a (Respected Quraishi Nooral Haq Ṣāḥib Tanvir, respected Mirzā Muḥammad Din Ṣāḥib Nāz, respected Rānā Taṣawar Aḥmad Khān Ṣāḥib, respected Fazl Ilāhī Ṣāḥib Bashir and respected ‘Abdur Razzāq Ṣāḥib, PTI.) We are thankful for their cooperation.)

فَجَزَاهُمُ اللَّهُ أَحْسَنَ الْجَزَاءِ

fajazāhumullāhu aḥsanal jazā’

A Faithful Servant of the *Silsila*

Syed Mubashir Aḥmad Ayyāz

When the father of Ḥaḍrat Malik Saifur Raḥmān Ṣāḥib was born a saintly person by the name of Karāmat Syed visited the family and said, "This son of yours will be a blessing in the religion". Similarly, his grandmother stated that she saw in a dream that someone was saying, "Your son will be like a shining sun and will be supreme over thousands of children of other women."

(Maqamāt Ṭayyibīn, Compiled by Maulvī Imām Dīn Khutakvī, p. 206)

Sometimes it happens so that when father is seen in dreams it actually means his son. Thus, the person which was mentioned in the above mentioned dream and glad tidings given about the successor to the spiritual guide of *Naqshbandiyya Mujaddadiyya*, Khalīfa Maulvī Imām Din Ṣāḥib Khutakvī, in fact, was Ḥaḍrat Malik Saifur Raḥmān Ṣāḥib. After leaving the valleys of Soon Sakesar, Ḥaḍrat Malik Ṣāḥib, the clear and bright interpretation of the dream, rose at the horizon of Qadian and saturated thousands of thirsty spirits for half a century and had continuously eliminated the darkness of ignorance.

In this article a brief sketch of his scholarly and community services is being presented for the readers:

Muftī Silsila (Jamā‘at Aḥmadiyya)

After the demise of Ḥaḍrat Syed Sarwar Shāh Ṣāḥib^{ra} Ḥaḍrat Muṣleḥ Mau‘ūd^{ra} with his ability to seek talent discovered Ḥaḍrat Malik Saifur Raḥmān Ṣāḥib and appointed Malik Ṣāḥib to the glorious position of *Muftī Silsila*; and Malik Ṣāḥib served this post until his demise.

وایں سعادت بزور بازو نیست

wa īñ sa‘ādat bā zorai bāzū nīst

This good fortune is not by dint of hard work and strength of arm

President, Secretary Majlis Iftā’

In 1952 when the *Majlis Iftā’* was revived, Ḥaḍrat Khalīfatul Masīḥ II^{ra} appointed Ḥaḍrat Malik Ṣāḥib as its first President. Later on, in 1961, he was appointed the Secretary of this *Majlis* and until his demise he kept

this prestigious title. During his tenure as President and then as Secretary, he issued more than five thousand and five hundred edicts, and wrote solid scholarly articles on many different issues. He also wrote many research articles. At the same time he wrote two separate books dealing with the issues concerning *‘Ibādāt* (worships) and the *Munākahāt* (marriage).

Other Services Rendered to the Jamā‘at

Muhtamim Khidmate Khalq: He served for two years as *Muhtamim Khidmate Khalq, Majlis Khuddāmul Aḥmadiyya* (1940-1941; 1942-1943)

Member Ṣadr Anjuman Aḥmadiyya: After the creation of Pakistan when Ḥaḍrat Muṣleḥ Mau‘ūd^{ra} migrated to Pakistan the next day, that is, on September 1, 1947 he established the *Ṣadr Anjuman Aḥmadiyya* Pakistan and appointed Ḥaḍrat Malik Ṣāḥib as its member.

(Tārīkh Aḥmadiyyat, Vol. 11, p. 10)

Nāẓir Diyāfat: Next to the offices of *Ṣadr Anjuman Aḥmadiyya* in Ratan Bāgh a *Langar Khāna* (free public kitchen) was started. Ḥaḍrat Malik Ṣāḥib was appointed its first *Nāẓir*. He carried out this important responsibility excellently with great zeal. On November 13, 1947 he was appointed as Joint *Nāẓir Diyāfat* and on June 1948 he was released from this assignment to carry on scholarly work and teaching.

(Tārīkh Aḥmadiyyat, Vol. 11, pp. 26-27)

Besides performing the above duties he kept on serving for many years as *Nāẓim* Hospitality and *Nāẓim* Inspection at the *Jalsa Sālāna* to serve the guests of the Promised Messiah^{as}. He performed these duties lovingly with great zeal and diligence.

Teaching

The salient and significant part of Malik Ṣāhib's life was spent striving in the field of knowledge and education. While he spent forty two years working in the fields of *Fiqh* and interpretation of Islāmic Law, he at the same time was also involved for more than fifty years in the field of teaching. Sometimes we saw him teaching the commentary of the Holy Qur'ān in *Mubārak* Mosque at the instruction of Ḥaḍrat Khalīfatul Masīḥ and other times we saw him endeavoring to compile the life story of Ḥaḍrat Faḍle 'Umar^{ra}. Sometimes we saw him undertake the challenge of compiling *Musnad Aḥmad bin Ḥanbal*, sometimes fulfilling the responsibilities of being Principal of the *Jāmi'atul Mubashshirīn* and then as teacher and Principal in the *Jāmi'a Aḥmadiyya*. The voyage of learning and teaching which he had started by crossing the rainy seasons' mountainous drainage of Khotakka continued also in America and Canada; it continued until his demise. Thus he fully acted upon the saying of the Holy Prophet^{sa}.

اُطْلُبُوا الْعِلْمَ مِنَ الْمَهْدِ إِلَى اللَّحْدِ

uṭlubul 'ilma minal mahdi ilallahdi

Acquire knowledge from cradle to grave

Publications

He was involved for a long period of time in teaching and hundreds of students benefited from him who are serving throughout the world today. In this way, all his students can be considered individually as proof of his life's work.

Besides writing more than twelve books he authored many essays and scholarly articles. Some of these essays and articles were published in the newspapers and magazines of the *Jamā'at*; however, there are many articles written by him which are not yet published.

Books

1. *Qawānīnuṣ Ṣarf* (Principles *Ṣarf wa Naḥv*; Arabic Grammar)
2. *Qawā'iduṣ Ṣarf* (Second Edition of *Qawānīnuṣ Ṣarf* with some additions).
3. *Ḥaḍīqatuṣ Ṣāliḥīn* (An excellent selection of the traditions of the Holy Prophet^{sa}. He compiled the second edition of the book while he was in Canada and added 300 traditions to the earlier edition of the book. Total number of *Aḥādīth* in this edition of the book were 1,013.
4. *Islām aur Ghair Muslim Ri'āya* (Islām and Non-Muslim Subjects)
5. *Risāla Tashrīḥuz Zakāt* (A Treatise about the Explanation of *Zakāt*)
6. *Adāb al-Mu'āsharah al-Islāmiyyah* (Etiquette of Islaimc Society)
7. *Namāz Mutarajjam* (Prayer with Translation)
8. *Fiqh Aḥmadiyya* (*Munākahaḥat*, Marriage)
9. *Fiqh Aḥmadiyya* (a 375 page Book concerning *'Ibādat*, Explaining of and Edicts about the issues related to Prayer, Fasting, *Zakāt* and *Hajj*)

Some of the Essays and Aricles Written by Malik Saifur Raḥmān Ṣāhib

Syed Mubashir Aḥmad Ayyāz, Editor 'Khālīd'

The following is a list of the essays and articles written by Ḥaḍrat Malik Saifur Raḥmān Ṣāhib which have been published in the various newspapers and magazines of the *Jamā'at*. At the end of the list, titles of Ḥaḍrat Malik Ṣāhib's unpublished articles are also given. Anyhow, this list should not be considered complete and up to date as further addition to this list can be made later on. (Many articles written by him which are based on answers he gave to the questions raised concerning various *Fiqhī* (judicial)

matters which were published in Daily *Al-Faḍl* are not included in the list)

The Daily Al-Faḍl, Rabwah

1. *Āḍāb al-Mu‘āsharah*, 23, 24, 25 June, 1975
2. *Āḍāb al-Mu‘āsharah al-Islāmiyya*, 10, 11, January, 1981
3. *Islāmī Nizāme Talaq*, November 8, 1955 (Islāmic System of Divorce)
4. *Islām Maiñ Taqṣime Warāthah Aur Un Kā Faṣṣafā*, 10, 12 November, 1960 and January 10, 1961 (Philosophy of the Islāmic System of Inheritance)
5. *I’tikāf*, August 27, 1978 (Retreat During *Ramaḍān*)
6. *Ilzām Tarāshī*, July 25, 26, 1964 (To Make an Allegation)
7. Ḥaḍrat *Imām Mālik*, September 3, 1954
8. *Aik Aham Islāmī ‘Ibādat--Rozah*, August 25 to September 2, 1976 (An Important Islāmic Worship - Fasting)
9. *Aik Sawāl aur Us Ka Jawāb*, July 19, 1968 (One Question and Its Answer)
10. *Tafsīr Qur’ān Kay Aṣūl*, May 29 and June 8, 1960 (Principles of the Commentary of the Holy Qur’ān. Two Installments)
11. *Hajj aur ‘Id Qurbān*, October 10, 1948 (Hajj and the Festival of Sacrifice)
12. *Ḥaḍīth, Is kī Ahmmiyyat aur Darūrat*, August 3, 1968 (Ḥaḍīth, Its Significance and Necessesity)
13. *Dādā Kā Tarka Aur Yafīm Potā*, July 3, 1946 (Inheritance of the Deceased Grandfather and Orphan Grandchild)
14. *Dinī ‘Ilm Aur Hamārā Jamā‘atī Farḍ*, August 27, 1960 (Religious Knowledge and Our Responsibilities as a *Jamā‘at*)
15. *Dinī Masā’il par Ghaur aur Fikr Karnay Kī ‘Ādat Dālu*, May 11, 1961 (Develop the Habit of Thinking About Religious Matters/Issues)
16. *Dhammī Kaun Haiñ Aur Unkay Ḥaqūq*, October 21, 1955 (Who are Non-Muslim Citizens of the Islāmic State and What are their

Rights)

17. *Ramaḍānūl Mubārak Kay Aham Masā'il*, September 8, 1972 (Important Matters Concerning *Ramaḍān*, 4 Installments)
18. *Ramaḍānūl Mubārak Kay Aham Masā'il*, October 11, 1972, (Important Matters Concerning *Ramaḍān*, 4 Installments)
19. *Rozmarrah Kay Fiqhī Masā'il (Namāz, Roza, Ṭāḥāq, Khul'a, Warāthat)*, January, 25, 27, 29, 1979 (Daily Judicial Matters, Prayer, Fasting, Divorce, Divorce Taken by Wife and Inheritance, 4 Installments)
20. *Sawālnāma Marriage and Family Laws Commission Kay Jawābāt*, March 10, 1956 (Response to the Questionnaire Issued By the Government's Commission of Marriage and Family Laws)
21. *Qarḍ Aur Qarḍ*, April 25, 26, 1957 (Loan and the Borrower)
22. *Kaunsī Jamā'at Minhāje Nabuwwat Par Fā'id Hai*, February 5, 1947 (Which Community Stands Firmly on the Path of Prophethood)
23. *Kiyā 'Aurtuñ Par Jumu'ah Farḍ Hai*, July 3, 1948 (Is Friday Prayer Compulsory for Women?)
24. *Mas'ala Ribā' Kay Muta'allaq Pānch Sawāḥāt*, May 18, 1983 (Five Questions Concerning the Issue of Interest)
25. *Ham Kaisā Nazāme Sharī'at Chahtay Haiñ*, July 30, 1948 (What Kind of a System of Islāmic Law We Desire)
26. *Ramaḍānūl Mubārak Kay Ḍarūrī Masā'il*, January 14, 1964, (Important Matters Concerning *Ramaḍān*)
27. *Chand Pūrānī Yādāin*, May 24, 1989, (A Few Old Memories)
28. Then Why the Fountains Spurt from the Rock (Brief Autobiography, July 18, 1989)
29. Marriage and Family Law Commission's Report *Par Tabṣarah*, August 21, 1956 (Commentary upon Marriage and Family Law Commission's Report)
30. *Jam'a Bainuṣ Ṣaḥātain Aur Tarṭibe Namāz*, April 10, 1948 (Combining Two Prayers and Their Sequence)
31. *Kīā Kāfir Ku Assālamu 'Alaikum Kahnā Jā'iz Hai*, April 13, 1948 (Is To Say *Assālamu 'Alaikum* to a Non-Believer Permissible)
32. *Kīā Jumu'ah Kī Namāz Farḍ Hai*, April 20, 1948 (Is Friday Prayer

- Compulsory?)
33. *‘Īd Aur Jumu‘ah Kā Ijtemā‘*, April 23, 1959 (Combination of *‘Īd* and *Jumu‘ah* Prayer)
 34. *Maqāme Ḥaḍīth Aur Sunnah*, May 5, 1955 (The Status of *Ḥaḍīth* and *Sunnah*)
 35. *Darsul Bukhārī, Kitābuṣ Ṣaum*, May 1, 1955 (Commentary of *Bukharī* - The Book of Fasting)
 36. *Safina, Lahore Kay Sawāl Ka Jawāb*, September 14, 1956 (Response to the Question Published in the "*Safina*", Lahore)

Mujallatul Jami‘a, Rabwah

1. *Aṣūle Fiqh Kā Mukhtaṣir Ta‘āraf*, Vol. 1, Issue No. 1, p. 30, March 1964 (A Brief Introduction to the Principles of Jurisprudence)
2. *Aik Angraiz Nau Muslim Kay Chand Sawāl Aur Unka Jawāb*, Vol. 1, Issue No. 4, p. 58, December 1964 (Answer to A Few Questions Raised by A British Convert)
3. *Sawāfāt Aur Unkay Jawāb*, Vol. 2, Issue No. 4, p. 57., 1965 (Questions and Their Answers)
4. *Qarḍ Aur Qarāḍ*, Vol. 3, Issue No. 1, p. 27, 1966 (Loan and the Borrower)
5. *Ka‘bah Aur Uskī Ṣimat Ka Ta‘ayyun*, Vol. 5, Issue No. 3, P. 49, September, 1972 (*Ka‘bah* and Determination of Its Direction)
6. *Nizāme Ribā Islāmī Hidāyat Kī Roshnī Main*, Vol. 2, Issue No. 2, p. 33, 1965 (The System of Interest in the Light of Islāmic Principles)
7. *Islāmī Qānūn Aur Zamāna Kī Tabdīlī*, Vol. 1, Issue No. 2 (Islāmic Law and Change in Time)
8. *Ḥaḍrat Muṣleḥ Mau‘ūd aur Istehkāmāt-e-Khilāfāt, Muṣleḥ Mau‘ūd^{ra}* Number (Ḥaḍrat Muṣleḥ Mau‘ūd^{ra} and Strengthening of the *Khilāfāt*)

The Monthly Anṣārullāh, Rabwah

1. *Islām Ka Nizāme-Hakūmat*, Vol.12, Issue No. 10, p. 17, 1980 (The Islāmic Government System)
2. *Al-Ahkām Taht Zilāl al-Qur’ān*, July 1976, p. 29.
3. *Al-Ahkām Taht Zilāl al-Qur’ān*, August 1976.
4. *Al-Ahkām Taht Zilāl al-Qur’ān*, September 1976.
5. *Al-Ahkām Taht Zilāl al-Qur’ān*, October 1976.
6. *Al-Ahkām Taht Zilāl al-Qur’ān*, November 1976.
7. *Al-Ahkām Taht Zilāl al-Qur’ān*, December 1976.
8. *Darbār Rasūl^{sa} Kay Ādāb*, June, 1968 p. 28.
9. *Rahmat-e-Mujassam^{sa}*, April 1982, p. 9.
10. *Rasā’il wa Masā’il*, March 1976, p. 19.
11. *Raddā-e- Ilāhī Kī Justajū*, July 1970, p. 41.
12. *Sajdah Sahv Kab aur Kaisay Kiyya Jā’ay?* (Two installments), August, September 1976, pp. 36, 38. (How to do the prostration of condonement)
13. *Ghibat*, April 1965, p. 42. (Backbiting)
14. *Fiqhī Sawālat*, August 1980, p.11.
15. *Fiqhī Masā’il*, March 1974, p. 27. (Issues concerning Islāmic Jurisprudence)
16. *Mu’asharū Masā’il*, Secemder 1975, p.13. (Social Issues)
17. *Namāz Bā Jamā’at Kī Ahmiyyat*, March 1983, p. 12, Speech at the *Anṣārullāh Ijtemā’*, (Importance of Offering Prayers in Congregation).
18. *Namāz Witr Aur Iskay Masā’il* (*Witr* Prayer and Issues Concerning It), December 1974, p. 22.
19. *Witrūn Kay Ba’d Nafil*, January 1978, p. 33. (Offering Voluntary Prayer after *Witr*)
20. *Ḍiyārat Qabūr*, April 1987, p. 16. (Visiting Graves, Shrines)

THE MONTHLY, "MIṢBĀH", RABWAH

1. *Roza Kay Zarūrī Masā’il*, March 1962, p. 14. (Important Issues Concerning Fasting)

2. *Khilāfat Aik Ni‘mat Hai Aur Shukr-e-Ni‘mat Wājib Hai, Aḥmadīyya Gazette USA, May 2008, pp 52-54. (Khilāfat is a Blessing and it is Essential to be Thankful for it)*

THE MONTHLY "KHĀLID, RABWAH

1. *Aṣūl Fiqh Kī Tadwīn*, November 1954, p. 36. (Compilation of the Principles of Islamic Jurisprudence)
2. *Insānī A ‘dā’ Kī Paivandkārī*, March 1984, p. 33. (Transplantation of Human Organs)
3. *Islām Aur Muṣawwarī Aur Taṣwīr Kashī*, July 1965, p. 33. (Painting and Drawing Pictures and Islām)
4. *Al-Aḥkām Taḥt Zīlāl al-Qur‘ān*, July 1976, p. 7.
5. *Ramaḍānūl Mubārak Kay Darūrī Masā’il*, January 1965, p. 7. (Certain Important Issues Concerning the Month of Fasting)
6. *Sharā’it Namāz*, April 1977, p. 5. (Stipulations of the Prayer)
7. *Sharā’it Namāz*, October 1976, p. 4. (Stipulations of the Prayer)
8. *Sharā’it Namāz*, November 1976, p. 5. (Stipulations of the Prayer)
9. *Fiqh Kī Tadwīn Aur Uska Mukhtaṣir Tārīkhī Jā’iza*, January, 1958, p. 5. (Compilation of the Islāmīc Jurisprudence and Its Historical Background)
10. *Mukammal Nizāme Ta‘līm Main Dīnī Ta‘līm Kī Ahmiyyat-o-Darūrat*, February 1960. (Importance of Including Religious Education in Comprehensive Educational System)
11. *Namāz Aur Du‘a*, September 1976. (Prayer and Supplication)
12. *Dhabīḥa Ahle Kitāb*, July 1954. (Animals Slaughtered by the People of the Book)
13. *Madhhabī Nizām Aur Achchay Shahrī*, August 1954. (Religious Political System and Good Citizenship)

MISCELLANEOUS

1. *Hamārey Muḥtaram Ustād Kī Wafāt*, The Badr, Qadian, 14 March, 1968. (Demise of Our Respected Teacher)

2. *Mas'ala Shafā'at*, (*The Tehrīke Jadīd*, January 1979, p. 1) (The Issue of Intercession)
3. *Kiyā Mayyit Ku Kandhey Par Utha Kar Li Janā Zarūrī Hai? The Azad Nau Jawan*, Madras, January 13, 1961. (Is it Compulsory to Carry a Dead body on the Shoulders?)

LIST OF HIS LECTURES

1. *Rozmarra Kay Masā'il* (*Speech Bar Mauqa' Jalsa Sālāna*), December 27, 1978 (Al-Faḍl January 25, 1979) in four installments. (Common Daily Issues)
2. *Falsfa Zakāt*, December 26, 1979 (The Al-Faḍl January 6, 1980 to January 8, 1980) in three installments. (Philosophy of *Zakāt*)
3. *Ādāb al-Mu'āsharah al-Islāmiyya*, 1980 (The Al-Faḍl, January 7, 1981) Three installments. (Etiquette of Islāmic Social Cultutre)

UNPUBLISHED ARTICLES

(Following unpublished articles are in '*Register Maḍamīn Malik Saifur Raḥmān Ṣāḥib*': *Murattaba by the late Syed Shamsul Haq Ṣāḥib, Library Jāmi'a Aḥmadiyya, Rabwah*)

1. *Islām Kā Nizāme Shahādat* (The Islāmic System of Admission of a Testimony)
2. *Rajm Kī Sazā Aur Islām* (*Punishment of Death by Stoning and Islām*)
3. *Islām Main Ijtehād Aur Iskī Sharā'it* (*Interpretation or re-interpretation of Islāmic Law and its Conditions*)
4. *'Aurat Kī Shahādat* (*Testimony of a Woman*)
5. *Tin 'Aẓimushshān Mau'ūd*. (The Three Glorious Promised Ones)

Concerning this article, Ḥaḍrat Khalīfatul Masīḥ IVth stated:

"I have received the article entitled, "*Tin 'Aẓimushshān*

Mau'ūd which was sent by you. *Māshā Allāh*, You have indeed worked hard. May God Almighty accept your effort. I have read the article word by word from start to end. The article is excellent.

(From the Letter Written by Ḥaḍrat Khalīfatul Masīḥ IVth to Ḥaḍrat Malik Saifur Raḥmān Ṣāhib, December 22, 1988).

6. *Dārul Islām Aur Dārul Ḥarb, Ma'nī Wa Maḥmūm Aur Mukhtalif Nazriyyāt. (Letter of Ḥaḍrat Khalīfatul Masīḥ IVth Addressed to Malik Saifur Raḥmān Ṣāhib, January 24, 1989.)* (Meaning and Explanation of and Different Point of Views About the terms, "*Dārul Islām*" (*The Abode of Islām*) and "*Dārul Ḥarb*" (*The Abode of Enemy*)).
7. *Tārīkh Afkārī Islāmī, Part 1 and 2. (a 500 page article)* (History of Various Islāmī Sects/School of Thoughts)*

* Letter of the Private Secretary of Ḥaḍrat Khalīfatul Masīḥ IVth to Malik Saifur Raḥmān Ṣāhib, December 19, 1987: "Ḥaḍūr has seen the article and has stated, 'It is an excellent book and it should be published soon. May God Almighty bless it and make it beneficial.' "

Letter of Ḥaḍrat Khalīfatul Masīḥ IVth Written to Amatul Latif Zirvi

In the Name of Allāh, the Gracious, the Merciful

Dear Amatul Latif,

Assalāmu 'Alaikum wa Raḥmatullāh wa Barakātuhū

I have just now received your letter emanating the fragrant memory of my respected teacher, the late Ḥaḍrat Malik Saifur Raḥmān Ṣāhib, which

you have been able to write after his sad demise. It is a very good letter. You have excellently enshrined his memory in the way he most deserved. This letter beautifully reflects his temperament. It is simple, informal, flowing smoothly like water, clean and pure, mild, and balanced in the expression of sorrow. It is such a vibrant letter that while reading it I felt as if I were talking directly with my very affectionate teacher. How honest and impressive was his graceful way of loving.

On many occasions, I thought of writing in my own handwriting a letter of condolence to you and to other loved ones. However, the mind would not go along with the thought. There was a kind of stress on the heart and mind. Thus, until this writing, I resorted to his commemoration only in the Friday Sermon. Today, your letter has removed that barrier and has shown me the way in which I should express my memory of him.

He had a good life and a good end. He never made anyone feel hurt or angry. Whenever someone hurt or angered him, he always kept that hurt or anger in his heart. There was a slight tinge of sadness for a short period of time on his face which gradually disappeared. He was an ardent lover of knowledge and used to get spiritual pleasure from its acquisition. He always avoided impulsive pleasures. He was brilliant and liked the company of those who carried pleasant and pious conversations. He used to enjoy very much literary discussions and good humor. I cannot recall a time when he laughed aloud. However, when he heard good jokes, a clear and broad smile would spread like moonlight upon his face and he would chuckle in a very low voice. One never felt in his company a burden on the heart and mind. He never let one feel that he had overstayed his visit and that it was time to leave. Similarly, when he left, one never felt that his visit was hurried, and that he had left abruptly. His movements also had the calm of silently flowing waters. He was always more concerned about and involved in finding a solution to the national rather than the individual worries and problems. However, he never shirked away from his responsibility to share the worries of loved ones and friends.

He was one of those who prayed a lot but he never gave such an impression to anyone either overtly or covertly. He was extremely intelligent and possessed the ability to quickly discern the nature of a

person. He did not possess however, the sharpness of an eagle's eyes; instead, he had a non-piercing soft look in his eyes. As an individual trait, his humility in itself did not become so prominent that it acquired a sort of shade of glory. Rather, each of his beautiful traits was fermented with his humility. A balanced life was a key characteristic of his morals and personality. His heart and mind were also balanced in their inter- and intra-operations. Yes! If there was a lack of balance, it was between the body and the soul. The physical abilities could not go along with the intellectual and emotional abilities. The soul was strong but the body was weak. Clarity and civility were the hallmarks of his writings and speeches. He remained, under all circumstances, patient, confident and dignified. He never arose prominently and gained predominance like the waves of a storm. However, he was never frightened or repressed by the violent stormy waves. The fluctuations of his emotions always remained covered by his dignified and tranquil demeanor. The planes of the deep oceans of his temperament always remained a manifestation of his constant tranquility.

May Allāh have mercy upon him, bless his soul, and elevate his ranks in paradise. A very dear friend, a very affectionate teacher, a very learned man, and a beneficent sheltering tree has left us. I am also one of those whom he has made sorrowful. I am also one of those who show patience and are resigned to the will of God.

Innā lillāhi wa innā ilaihi rāji'ūn.

I wish to write a letter of condolence to all the loved ones of the bereaved family. However, my constraints are in the way. Is it possible that you could convey these feelings of sorrow and condolence to all the relatives on my behalf? He liked you the most among his children. Therefore, all other names come under your name and in your letter, the letters to all the others are included. All of the children are sincere and pious. All are dear to me. May Allah shower on you all the blessings of both worlds, and may I always get comfort and solace from you, and may the personality of Malik Ṣāḥib remain alive forever in the form of virtues exhibited by all of you.

Ḥaḍrat Malik Saifur Raḥmān

Khudā Ḥafīz!

Wassalām,

Khāksār

Mirzā Ṭāhir Aḥmad

**An Envable Person to Whom Ḥaḍrat
Khalīfatul Masīḥ II^{ra} Awarded a Gold
Medal and a Robe to Show His Pleasure
for Him**

**Maulānā Chaudhary Muḥammad Ṣiddique Ṣāḥib,
In-charge Khilāfat Library**

Many people have written about Ḥaḍrat Malik Saifur Raḥmān Ṣāḥib after his demise, which are published in the *Al-Faḍl*, etc., in which his good qualities have been mentioned. The Editor of the Monthly *Khālīd*

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asked me to write my impressions about Malik Ṣāḥib. Accordingly, in response to his request a brief note is being presented here:

My acquaintance with Ḥaḍrat Malik Ṣāḥib began when he devoted his life. The way he accepted Aḥmadiyyat is well documented through the writings of many who knew the story. Ḥaḍrat Khalīfatul Masīḥ IVth has described it beautifully in his comments delivered at the time of his demise.

Around the year 1940 when several distinguished scholars of the *Jamā'at* passed away, to fill the void created by their demise, Ḥaḍrat Muṣleḥ Mau'ūd^{ra} prepared a program to send young men to get training and education in different subjects from non-Aḥmadi scholars. Accordingly, I and Malik Saifur Raḥmān Ṣāḥib travelled together to look for famous scholars of India and establish a link with them. We travelled to Delhi, Muradabad, Ilah Abad, Rampur, Deoband, Dera Ghazi Khan, and Hazara, etc., and contacted various famous scholars. Finally, in Fateḥpūrī Mosque in Delhi we met *Sheikhul Ḥadīth* Maulānā Muḥammad Ibrāhīm (Fāḍil Deoband) who was a teacher and president of the institute, and for some time, some of us devotees got the opportunity to study *Ḥadīth* and *Fiqh* from him. In those days traveling facilities were very limited. However, throughout these travels due to the company of Malik Ṣāḥib we did not feel any kind of fatigue. During the journeys, Malik Ṣāḥib used to take good care of his companions and always treated them with brotherly love and sincerity.

After the announcement of the independence on August 14, 1947 when the issue of migration from Qadian arose, Ḥaḍrat Muṣleḥ Mau'ūd^{ra} included me along with Malik Saifur Raḥmān Ṣāḥib and Maulānā Abul Munir Noorul Ḥaq in the first caravan which left Qadian for Pakistan which consisted of Ḥaḍrat *Ammān Jān* and other holy ladies of the family of the Promised Messiah^{as}. Soon in the second caravan Ḥaḍrat Muṣleḥ Mau'ūd^{ra} also came to Lahore and stayed at Ratan Bāgh. The first thing he did was that he established *Ṣadr Anjuman Aḥmadiyya* Pakistan and

appointed me, Malik Saifur Raḥmān Ṣāhib and Maulānā Abul Munir Noorul Ḥaq Ṣāhib as its members. Ḥaḍūr also appointed Malik Ṣāhib in charge of the *Langar Khāna* (hospitality)-- a duty that he performed excellently. The new arrivals in Lahore never had a problem in getting food whether they came during the day time or during the night. During the first *Jalsa Sālāna* which was held in Lahore, Malik Ṣāhib was in charge of the *Langar Khāna*. All the work was done by him excellently through the extraordinary abilities granted to him by God Almighty.

After the establishment of Rabwah, Ḥaḍrat Muṣleḥ Mau'ūd^{ra} due to his wonderful foresight appointed Malik Ṣāhib as the first principal of the *Jami'atul Mubashshirīn*. He established an excellent example of treating courteously the other devotee colleagues and the students. Besides taking care of the education of the students he also developed in them good morals. God Almighty had bestowed upon him many good qualities. He used to reach quickly at the root of the problem. His ability to argue and reason was exalted. Due to these qualities, Ḥaḍrat Muṣleḥ Mau'ūd^{ra} besides giving him the responsibility of being principal of the *Jami'a Aḥmadiyya* also appointed him as head of *Dārul Ifṭā'* and ultimately he was elevated as *Muftī Silsila Aḥmadiyya*.

He was a very brave person and had the habit of doing labor-intensive work. Taking into consideration these qualities, Ḥaḍrat Muṣleḥ Mau'ūd^{ra} appointed him as Project Director of compilation of *Musnad Aḥmad bin Ḥanbal*. This was such a difficult task that until that time none of the scholars or institutions had been able to compile it completely. While performing other duties by working day and night along with his assistants respected Malik Ṣāhib in a very short period of time completed the task of compilation of the *Musnad Aḥmad bin Ḥanbal*. Ḥaḍrat Muṣleḥ Mau'ūd^{ra} as a token of his pleasure gave Malik Ṣāhib at the occasion of Aḥmadiyya *Jalsa Sālāna* a gold medal and a robe of honor.

As *Muftī Silsila*, he shed light on many difficult and delicate juristic issues. For example, he wrote an article about the inheritance of an orphan grandson. He also had the honor of presenting *Jamā'at's* point of view

concerning *Zakāt* in response to a questionnaire issued by the Government of Pakistan.

Respected Malik Ṣāhib had none of his relatives in Qadian. As a devotee I had a real brotherly relationship with Malik Ṣāhib. Accordingly, my mother always paid special attention to him and at the time of his marriage she helped and facilitated the process in every way.

Ḥaḍrat Malik Ṣāhib possessed innumerable excellent qualities. According to the following command of God Almighty he achieved his exalted goals and went to his Lord:

فَمِنْهُمْ مَنْ قَضَىٰ نَحْبَهُ

fa minhum man Qaḍā nahbahū

There are *some* of them who have fulfilled their vow. (33:24)

May God Almighty through His Grace raise his status and Himself be the supporter and helper of his wife and children and keep them always attached to the *Khilāfat*. May He grant his children the ability to follow always the ways of their glorious father. May God Almighty fill the void left behind in the *Jamā'at* due to demise of this rare personality. And according to

مِنْهُمْ مَنْ يَنْتَظِرُ

minhum man yantazir

Some who *still* wait. (23:24)

through His Mercy make our end good and always keep us following His commandments and help us to serve the *Jamā'at* to the last breath of our life.

وَمَا ذَٰلِكَ عَلَى اللَّهِ بِعَزِيزٍ ۝

wa mā dhālika ‘alallāhi bi‘azīz

And that is not *at all* hard for Allāh. (14:21)

Many Stories Have Surfaced in My Mind

Ghulām Bāri Ṣāhib Saif

It is not that Malik Saifur Raḥmān Ṣāhib, *Muftī Silsila* has departed from us, rather we have been deprived of a scholar with deeds, and a glorious and accomplished person. When Malik Ṣāhib accepted Aḥmadiyyat, in those days I was a student of the preliminary classes of the *Jāmi‘a*. Respected Malik Ṣāhib used to tell that in the early days when Ḥaḍrat Faḍle ‘Umar^{ra} used to teach the Holy Qur’ān to classes consisting of a few devotees and his family members and then give them tests, I also requested permission to take the test. When I answered the questions he praised my answers and showed his happiness about it. This was the first recognition of his scholarly abilities. After that Ḥaḍrat Mīr Muḥammad Ishāq Ṣāhib selected him based on his abilities and appointed him to teach students of the *Jāmi‘a*.

Respected Malik Ṣāhib was an expert in *Ṣarfū Nahv*. When Ḥaḍūr organized separate educational classes for the devotees, respected Malik Ṣāhib used to teach "*Qānūncha*" to the devotees. Ḥaḍūr had fixed the score of 100% as a criterion for success in these classes. We had to memorize all the rules and regulations. Around 1944 when Ḥaḍūr selected eight devotees for education and training in different fields of *Fiqh* all of them were *Maulvī Fāḍil*. Ḥaḍūr selected Ḥaḍrat Malik Ṣāhib for higher education and training in *Fiqh*. A few months before partition of the country when these students returned to the center after completing their studies, Ḥaḍūr said that those who have specialized in *Fiqh* should teach *Fiqh* to those students who have obtained higher education in *Ḥaḍīth* and vice versa, those who have specialized in *Ḥaḍīth* should teach those who have studied *Fiqh*. In the light of this directive of Ḥaḍūr such a program was started and *Ḥaḍīth* and *Fiqh* classes were begun for the devotees of those days. These classes were held in *Aqṣā* Mosque.

In the sermon which was delivered at the demise of Ḥaḍrat Maulānā Sarwar Shah Ṣāhib^{ra}, Ḥaḍūr talked in detail about those who were obtaining religious education. Ḥaḍūr said:

"A while back I felt that there was a need to further train those scholars who could replace the elder scholars of the *Jamā'at* and had selected a few devotees and had arranged for their higher education and training. God Almighty did not take Ḥaḍrat *Maulvī Ṣāhib* before the time his replacement was ready. Then these trained replacements' attention was drawn towards hard work and developing a relationship with God Almighty. Ḥaḍrat Maulānā Sarwar Shah Ṣāhib^{ra} was a scholar of the highest quality both in religious branches of knowledge and in non-religious fields of knowledge. Ḥaḍrat Masīḥ Mau'ūd^{ra}, the founder of the *Silsila 'Āliyya Aḥmadiyya* had praised Ḥaḍrat Maulānā Sarwar Shah Ṣāhib^{ra} in his books and dictates, and had given him the title of "*Ghazanfar*", i.e., a lion."

At the demise of Ḥaḍrat Maulvī Sarwar Shāh Ṣāḥib^{ra}, Malik Ṣāḥib, at a young age, was assigned the very sensitive duty of being the *Muḥṭi* of the *Silsila*. He served in this position for a long time. Without any doubt in the field of *Fiqh* he was the most distinguished in the *Jamā‘at*. He had written many articles and given many edicts in the field of *Fiqh* which were published. He was also Secretary of the *Majlise Ifṭā’*. All the members of this *Majlis* are witness to it that respected Malik Ṣāḥib had deep knowledge and understanding of *Fiqh*. He was up to date in the current literature about *Fiqh*. In all issues concerning religious matters his opinion was always sound and solid. In fact, I will say that the initial guidance towards the issue was always provided by him. His writing was so solid and clear that when many installments of his article concerning interest were published in *Nawā’i Waqt*, Mr. Hamid Nizāmi wrote him a letter asking him to continue presenting his thoughts for publication in his newspaper. As far as I can remember, Mr. Ḥamīd Nizāmī, Editor, *Nawā’i Waqt* wrote to Malik Ṣāḥib requesting him to write articles and to respected Ṣāḥibzada Abul Ḥasan Qudsī Ṣāḥib to write poems for his newspaper.

Sometimes he used to try his skills in poetry. Upon the demise of Mir Dā’ud Aḥmad Ṣāḥib he wrote a quatrain and posted it on the bulletin board of the *Jamī‘a*. He used to present his thoughts beautifully.

All the scholars (‘*Ulemā’*) of the *Jamā‘at* used to get advice and guidance from respected Malik Ṣāḥib. They used to decipher difficult Arabic writings with his help, and also used to get his opinion and advice regarding their articles. In this regard, when he moved to Canada, all his companions felt a big void. We were anxiously waiting for his return when God Almighty, the Creator of the Universe took him to Himself. Besides having superiority in religious matters he was an example of the saying, "Religion is another name for well wishing". He used to give solid advice to all his companions and was always sympathetic to them and wished well for them. That is why his companions were always attracted to him and sought his help in difficult matters.

Where this talented person was born and where he studied and how this plant bloomed in the garden of Aḥmadiyyat - all this has been mentioned by respected Malik Ṣāḥib in his writings. So there is no need to describe these matters again here. One may see the treatment of God with him who was economically so poor that he himself told me one day they ate boiled corn because either there was no flour at home or wheat could not be ground into flour. Now all children except one daughter of this person who used to prostrate restlessly in the sand near the "Garden of Badiān (anise: a plant with liquorice-flavored seeds)" are settled in London, Canada and America and are very well off. My house and his house which were given to us by *Tehrīk-e-Jadīd* to live were close by. With great hardship he got his children educated. His elder daughter did her M.Sc., the son, Mujeeb received higher education in Engineering first in Pakistan and then in Iran and Canada. I remember the days when his daughters (Malik Ṣāḥib's youngest daughter was classmate of my daughter) upon returning from school occasionally would sit on the front stairs of the house. I also remember when his four daughters and my daughters used to play with Maulānā Sāqib Ṣāḥib's daughters in the veranda of my house. Today, by the grace of God, all of them are married, have their own children and are well off. May God Almighty always be their surety. Respected Malik Ṣāḥib was extremely hospitable. He used to invite friends to his house for tea or dinner. He was a poor person but was rich and wealthy in heart. He was appointed Principal of the *Jamī'a* after the demise of respected Syed Mir Da'ud Aḥmad Ṣāḥib. He was so sympathetic to the students that he felt it his responsibility to fulfill all their needs satisfactorily. The whole *Jamā'at* is witness to how beautifully he carried out these responsibilities.

He was very fond of entertainment and traveling. He was also very fond of hunting. Once, in Ahmad Nagar, he hunted three or four white ducks while they were flying with one shot.

His respected father and mother had accepted Aḥmadiyyat. His other relatives did not accept Aḥmadiyyat. However, he took care of all of them and was always kind to them. How fortunate was Malik Ṣāḥib that once Ḥaḍrat Muṣleḥ Mau'ūd^{ra} visited his village and stayed there

overnight. Respected Malik Ṣāhib's wife was also member of this holy caravan along with Malik Ṣāhib. He used to treat his wife excellently. He was an example of the saying of the Holy Prophet^{sa} that the best amongst you is the one who treats his wife excellently. God Almighty granted him a wife who was very wise and cooperative. How could it not have been so; the matrimonial arrangement between the two was proposed by Ḥaḍrat Faḍle 'Umar^{ra}.

Respected Malik Ṣāhib's death has deeply hurt my heart. His death is the death of a learned man. This statement is absolutely true. i.e.,

مَوْتُ الْعَالِمِ مَوْتُ الْعَالَمِ

mautul 'ālimi mautul 'ālam

Death of a scholar is death of the universe

The demise of respected Malik Ṣāhib is not such a separation which one can overcome easily. Many a time this couplet came to my mind during these days:

کمر باندھے ہوئے چلنے کو یاں سب یار بیٹھے ہیں

بہت آگے گئے باقی جو ہیں تیار بیٹھے ہیں

kamar bānd-hay hū'ai chalnai ku yāñ sab tyār baithai haiñ
bahut āgai gai bāqi ju haiñ tayyār baithai haiñ

All friends have girded up their loins and are ready to leave
A lot have already left and the rest are ready to leave

Everyone is full of praise for him. Everone is talking about his excellent moral character, his exalted scholarly status, and his cheerful

nature.

اے خدا بر تربت او بارش رحمت بپار

Ai Khudā bar tubat oū bārish raḥmat bipār

O my Lord! shower Your Mercy and Blessings upon his grave

He Came Much Later Than Others But Excelled Many of Them

**An Editorial Note Written by Maulānā Naseem
Saifi Ṣāhib, Editor the Daily Al-Faḍl at the Sad
Demise of Ḥaḍrat Malik Ṣāhib**

Respected Maulānā Naseem Saifi Ṣāhib writes:

"Ḥaḍrat Malik Saifur Raḥmān Ṣāhib has left us after living his natural life in this world. May God Almighty always keep his status high and provide golden opportunities to his progeny after progeny to follow his footsteps and serve the religion. May God Almighty give us the ability to keep on communicating his good deeds and by adopting them pave the way for a reward from Allāh for ourselves and also become a source of

elevating the status of Ḥaḍrat Malik Ṣāḥib.

Although Malik Ṣāḥib has departed from us, such a chapter of his life has begun in the History of Aḥmadiyyat which will forever serve as a beacon of light for others and in contrast to the present life instead of becoming old he will become young. He has become such a shining part of our history which by the grace of God cannot fade. It will forever provide splendor to the pages of history.

He came much later than others. However, he excelled many of them. In his exaltation there was the hand of the talent finder about whom God Almighty had stated, 'He will be filled with secular and spiritual knowledge and he will grow rapidly in stature'. We mean, Ḥaḍrat Faḍle 'Umar^{ra}. Ḥaḍūr found this diamond and polished it. He picked up this crude diamond, cut it and changed it to an irreplaceable diamond. Respected Malik Ṣāḥib's own abilities cannot be ignored but when Ḥaḍrat Faḍle 'Umar^{ra} sent him to different parts of the country for the further acquisition of knowledge, that improved his excellent abilities even more.

He has been trying to solve difficult jurisprudential problems of the *Jamā'at* for almost fifty years. Everyone has remarked that his wisdom and understanding and presentation were always well balanced. In addition, the representation of his services to the *Jāmi'a Aḥmadiyya* are those *Murabbīs* who are serving Aḥmadiyyat throughout the world.

In this short column (of the newspaper) it is not possible to mention his beautiful qualities. It is only for the sake of prayer for him that these few lines have been written. May God Almighty grant Malik Ṣāḥib nearness to Him. May He continuously keep elevating his status and grant us the ability to carry on his good deeds. *Āmīn*

(Daily *Al-Faḍl*, November 2, 1989)

*Where Do I Look for You and Where Do I Find
You Now*

My Husband

**Amatur Rashid Shaukat Ṣāḥiba
Wife of
Ḥaḍrat Malik Saifur Raḥmān Ṣāḥib**

Ḥaḍrat Muṣleḥ Mau'ūd^{ra} started religious knowledge classes for girls in Qadian. I was a student of *Darjah Khāmisah* when certain marriage proposals for me came. However, my mother (who was the daughter of Ḥaḍrat Miān Jamālud Din Sekhwāni) told them all that my heart was not satisfied with these proposals. She used to say that when the proposal came from a rich family my heart used to get scared and frightened. Once a message came. On a piece of paper the name and age etc. was written and

that he was a devotee and his name was Malik Saifur Raḥmān. My mother told me to pray for this proposal and tell her if I saw a dream. She also told me that Ḥaḍrat Khalifatul Masīḥ I^{ra} used to say that the girl herself should pray for the matrimonial proposal that God Almighty may make it blessed for her as it is she who has to live her whole life with him. Accordingly, I used to offer two *Nawāfil* and recite *Istikhāra* Prayer after *Isha'* Prayer and then go to sleep. One night I saw in a dream someone saying that you are engaged with 'Majeed' who earns Rs. 1,100 per month. In those days, Malik Ṣāḥib used to live in *Dārul Waqifin*, Qadian. Due to the initiative of Malik Ṣāḥib's friends and at the involvement of certain ladies the discussion about this matrimonial proposal continued. Ḥaḍrat Muṣleḥ Mau'ūd^{ra} also praised and spoke well of this proposal. Thus, my marriage to Malik Ṣāḥib was arranged based upon the pleasure of Ḥaḍrat Muṣleḥ Mau'ūd and Ḥaḍūr announced our *Nikāh* in *Masjid Mubārak*, Qadian.

At the occasion of *Nikāh* for the bridal dress wearing ceremony respected *Āpā* Fāṭima Begum, wife of Malik Ṣāḥib's friend Maulānā Muḥammad Aḥmad Ṣāḥib Jalil and *Āpā* Āmina Begum wife of Maulvī 'Abdul Karim Ṣāḥib (brother of Maulānā Jalil Ṣāḥib) and certain other women came. The engagement ring which Malik Ṣāḥib had gotten prepared under his specific directions had on one side of it blue colored handiwork done and on top of it was written, "Saif" and on the opposite side green colored handiwork was done and in the center "Shaukat" was written. Inside the ring there was a screw with which either name, Saif or Shaukat could be moved to the top of the ring.

Our marriage took place on October 18, 1943 and Ḥaḍrat Muṣleḥ Mau'ūd^{ra} accompanied the bridegroom to our humble abode and prayed for the marriage to be blessed. I clearly remember that when I wore the bridal dress, Ḥaḍrat *Ummi* Ṭāhir Ṣāḥiba sprinkled her own scent on her hands and rubbed her hands on my clothes in a way that I felt the touch of her hands and I feel the touch even today. On October 19, Ḥaḍrat Muṣleḥ Mau'ūd^{ra} participated in the *Walima* (wedding party arranged by groom's family) function. Certain ladies of the holy family also attended the function. Food

was sent and presented to Ḥaḍrat Ammā Jān. Although the food was very simple consisting of just *Nān* (bread), *Ālū Gosht* (potatoes and meat) and *Zarda* (yellow dish of sweet rice), Ḥaḍrat Ammā Jān liked the food very much. The food was prepared under the supervision of Maulānā Muḥammad Aḥmad Ṣāhib Jalil.

Malik Ṣāhib had rented a house near our house in *Muḥalla Dārul Raḥmat*. We stayed for two months in this house. Then, because in those days all devotees used to live in *Dārul Wāqifin* which was located in Dr. Ḥāji Khān's bungalow in *Muḥalla Dārul Anwār*, Malik Ṣāhib moved to *Dārul Wāqifin* and I moved to my parents' house. Food for the students was prepared in *Dārul Wāqifin* and after studies in the *Madrasah Aḥmadiyya* all of the students used to come and stay there. From there they used to go to *Masjid Mubārak* to offer Prayers. Thus, the hostel, in fact, was a training place for them. When we got married our allowance was fixed at Rs. 30 for Malik Ṣāhib, Rs. 20 for his wife and Rs. 15 for each child born to the family. The married devotee students were allowed to visit their houses on Thursday night only. Mostly the wives lived with their in-laws. Therefore, they did not feel loneliness. Since he was the only Aḥmadi in his family, I stayed with my parents and on the day of vacation he used to come to our house. Since at the time of my marriage my religious training course was not yet completed, I continued studying after marriage. I requested Ḥaḍrat Muṣleḥ Mau'ūd^{ra} that Malik Ṣāhib be given permission to teach me for one hour at my parents' house. Ḥaḍūr very graciously permitted Malik Ṣāhib to do so. After obtaining the permission, Malik Ṣāhib came every day to the house after 'Aṣr Prayer and taught me, *Ḥaḍīth*, Arabic and *Ṣarfū Naḥv*. Thus, he was also my teacher.

When my daughter Amatul Latīf was born, during the post-delivery confinement period, she developed eye infection which was painful. Malik Ṣāhib took care of her. She used to cry a lot during the night and he would keep her in his lap and try to amuse her. Sometime he would do so all night. He used to clean her eyes and then treat the eyes with ointment regularly. When my second daughter, Amatul Bāsīt was born I became ill with pneumonia and Malik Ṣāhib had gone to Delhi for studies. He took

one month's vacation and came back to Qadian to look after me and paid full attention to my health and recovery. After living a few years in my parents house, we rented half portion of a house close to my mother's house and we moved into this house. By that time the devotees had been granted permission to live in their houses.

After the birth of my second daughter I started teaching *Islāmiyyāt* and Arabic to 5th to 8th grade students of the Nuṣrat Girls High School. We were lucky to find a very pious lady who used to take care of the children and do other household chores. She used to come early in the morning from a village, Bheeni, which is located near Qadian. Every day her son used to bring her and take her back while riding his bicycle. She used to take Friday off. Therefore, Friday used to be very busy day for me. Before Friday Prayer I had to cook food and wash clothes. While I was busy cooking food, Malik Ṣāḥib used to take care of the children and keep them occupied. When I washed the clothes he would help me by hanging the

clothes on clothes-line to dry. In this way he used to help me and take some burden off me.

In August 1947, the country was being divided and in these days there was total uncertainty. People from nearby villages had arrived Qadian and were living in the barren fields of Qadian. At night we could hear sounds of rifle shots coming from nearby villages. Similarly, there was a lot of burning going on in nearby villages and the noise of crying and disturbances could be heard. At night we along with our daughters used to sleep on the rooftop of the house. Those were extremely hot and terrifying nights. With the roaring sound of gunfire and hot weather and on top of that the barking of the dogs one's heart used to leap in the mouth. Everyone was worried not knowing what terrible thing was going to happen to the country. I used to ask Malik Ṣāḥib under these terrible circumstances what are we supposed to do? He would say, keep on praying to God Almighty as He is the only one to protect from and remove all difficulties and afflictions.

The first group of '*Ulemā*' which was sent by Ḥaḍrat Muṣṭafā

Mau'ūd^{ra} to Lahore included Malik Ṣāḥib. He told me that I have to stay back and face all the challenges. Then, all of a sudden in the beginning of September a plan was made for me to travel to Lahore and I arrived in Lahore along with my daughters. In Lahore we stayed in the Jaswant Building which was near Ratan Bagh until we moved to Rabwah. One of my daughter was born there. In that building there was a nurse and a midwife. Malik Ṣāḥib called both of them. It was an extremely cold night. The whole night Malik Ṣāḥib remained awake and did not wake up my mother so that she would not suffer. He would burn coal in one grate and leave it with me to make the room warm and then go out to prepare another grate. Around 2:00 am my daughter was born. The Nurse gave a bath to the girl. Malik Ṣāḥib called *Adhān* in (call for Prayer) and pronounced *Iqāmat* (Abbreviated form of *Adhān* which is recited before starting the Prayer) in her ear and after giving her *Ghutī* (first-ever dose given to new born infant) he went to sleep. In the morning when my mother woke up she was somewhat surprised that she was not awakened. He never said at the birth of any of the girls that it is sad that a girl is born. Instead she took care of me and all of my daughters gracefully.

Upon our arrival in Rabwah, we first stayed in barracks and then we moved into temporary housing. Our house was located in the lane which was known as "*Ustānion wāḥi gahī* (teachers' lane)". My first son, Mujeeb was born there. In those days I used to teach in Nuṣrat Girls School. To celebrate the happiness of the birth of my first son the Headmistress Ṣāḥiba gave half day off to all students and teachers. In 1955 we moved into the newly built *Tehṛike Jadīd* quarters. Later on Maḥmūd Mosque was built close to these quarters. In this house my sons, Hishām Qamar and Aṭṭar Bashir, were born. We stayed in this house till 1966 and then we moved into a senior quarter of *Tehṛike Jadīd*. We stayed in this quarter for almost 23 years.

At the birth of each child, for around ten days Malik Ṣāḥib used to prepare and serve breakfast to me before going to the *Jāmi'a*. He used to prepare *panjīrī* (sweet fried flour with a total of five ingredients) which is commonly prepared for women who have recently given birth. I do not

know where he learned to prepare it or whether he prepared it based on the recipe he heard from others. Although due to being weak and ill I was often unable to eat it, even then at the birth of each child he would prepare it with great effort.

One day, I went to see *Choti Āpā Ṣāḥiba*. I often used to go to see her with regards to *Lajna* work. It was just a couple of years earlier when the Faḍle ‘Umar School had been started under the supervision of *Lajna*. I was given the job of teaching religion at the school. At that time Faḍle ‘Umar School was just up to primary level. Later on it became a middle and then a high school. Initially I used to teach the primary classes and later I started teaching middle and high school classes. Daily I used to take seven to eight periods for teaching religious material and Arabic. Following the religious knowledge course a student used to finish the recitation of the Holy Qur’ān by fourth grade. In fifth grade one Chapter of the Holy Qur’ān with translation was taught and by tenth grade the whole Qur’ān with translation was taught. Until the fifth grade boys and girls used to study together. After completion of the fifth grade the boys were transferred to Ta‘limul Islām High School while girls remained in the same school. The boys were given a farewell party upon completion of the fifth grade. I taught in this school until 1980.

In 1960 *Lajna* appointed me as Editor of the *Miṣbāḥ*. The first issue of *Miṣbāḥ* under my editorship was published in October 1960. While returning from school I used to go to the office of the *Miṣbāḥ* and after picking up my mail and articles for the *Miṣbāḥ* I used to come back home. Upon coming home I would write letters in response to the letters received in the mail. Malik Ṣāḥib despite his responsibilities of the *Jamī‘a*, *Dārul Iftā’* and involvement in other *Jamā‘at* activities used to help me check and organize the *Miṣbāḥ*. Besides Malik Ṣāḥib my son Mujeeb (while he was a student at T.I. College) also helped proof-read the manuscript.

I was suffering from chronic headaches. Upon returning from school and the office it seemed that my head was going to explode. Whenever this condition of severe headaches arose it appeared as if it was the last night of my life. Malik Ṣāḥib would give me medicine and press

my head, neck, and temples in such a soothing way that I would fall sleep. He must be praying and repeating incantations over as upon waking in the morning I always felt fresh and started working as usual. Sometimes, when I felt tired of working and I told him that I could not work any longer, he would always say then quit the job.

He always kept indigenous, allopathic and homeopathic medicines at home. When anyone felt even a little bit ill he would immediately give him or her some medicine and advise rest. Once, I, my four daughters and son Mujeeb became ill with flu at same time. The maid used to take care of the home. He took care of giving medicine to all of us and also feeding all of us. For one whole week we were bed-ridden. Turn by turn he would first feed each of us and then give medicine to each of us. In those days there was a flu epidemic. After one week when we came out of the disease we were so weak that upon standing it appeared as if the sky and earth are moving. By the grace of God Malik Ṣāhib escaped the flu. Besides taking care of all the patients at home he continued to fulfill all his outside responsibilities and no one noted the slightest sign of fatigue on his face.

There is an interesting incident related to his home-grown medical treatment. Our youngest child, Athar Bashir was not yet one year old when his sister was cutting vegetables sitting close to him and I was busy doing something else and he suddenly started to cry aloud. His sister could not figure out why he was crying. At the same time his father came from outside and thought that probably he was hungry that is why he is crying and told me to prepare milk for him. I brought milk and tried to feed him. However despite several tries he would not drink milk and would not stop crying. It seemed as if he had severe pain in his mouth. Seeing him cry so much he took him in his lap and took him to the doctor. After examining the inside of the mouth the Doctor said his palate bone is visible. Flesh from the bone had moved to one side. You must take him immediately to Lahore as this condition can be fixed only by surgery. When Malik Ṣāhib came home and gave this bad news I was shocked to hear the terrible news. Signs of worry were clearly visible from Malik Ṣāhib's face also. It was becoming late in the evening and trip to Lahore was a three-hour journey. Neither we nor any of our dear ones had a car for traveling. The only way to travel was to go either by train or by bus. Therefore, the

morning was the only suitable time to travel. The thought of the effort to go to the doctor and wait for hours for a turn to see the doctor after reaching Lahore was upsetting. At the same time the child was continuously crying due to hunger. Suddenly, Malik Şāhib plastered *Boro* Glycerine inside the child's mouth while thinking that Glycerine might soften the tissues inside the mouth and make it easier for the child to drink milk. Look at the blessings of God Almighty that as soon as he took the glycerin stick out of the mouth a potato peel also came out with the stick. As soon as the potato peel was removed the child felt better. He stopped crying and also started to drink milk. So it was potato skin which was stuck inside the mouth with the palate and appeared to be a wound in the palate. His sister who was peeling potatoes next to him did not even notice that her little brother had secretly put the potato peel inside his mouth. Thus God Almighty miraculously saved us from a huge trial and worry. *Fal ḥamdulillāh ‘alā dhālik.*

Malik Şāhib used to come home from the *Jami‘a* at lunch time and after eating lunch used to rest a while. After the rest, he would often read either newspapers or a book and then go to *Masjid Mubārak* for ‘*Aṣr* Prayer. Upon returning from *Masjid Mubārak* he would feed the chickens. Fig, *Jāman* (jambolana) and sweet lemon trees and some other fruit trees were planted in the *Tehrike Jadid's* quarter in which we lived almost for 23 years. These trees produced fruit in abundance which we ate and also gave to dear ones. There was a plot in the front yard of the house where vegetables and flowers grew. Malik Şāhib tended these all. Malik Şāhib took care of all educational activities and affairs of the children. He took care of all the affairs concerning childrens' admission in various colleges and universities in Lahore and also their admission into various hostels to stay during their studies. He personally met various officers and talked with them to take care of all the children's educational affairs.

During his life Malik Şāhib went through several trials and tribulations also. However, he never complained or lamented to anyone at home about any matter. He bore all these trials with great patience and serenity and by the grace of God in all trials he passed through without any harm. May God Almighty raise his status with Himself.

Conclusion

My children often ask me what was the salary of our father when he retired. They wanted to know whether the dream I saw before my marriage came true or not. In fact, dreams always have different interpretations. I feel that the meaning of my dream was that the marriage will be blessed and I will have a happy, comfortable and successful life. *Alḥamdulillāh*, by the grace of God our life was very comfortable and happy. We never felt that we were short of money. By the grace of God we ate well wore good clothes, had excellent servants and God Almighty also granted me the ability to do the job. As far as his income is concerned I never asked him about it and he also never told me. After payment of *chandas* there was enough money left for us to live comfortably with both of our salaries. God Almighty granted us all sorts of blessings. We travelled to many different countries and did sight-seeing.

جو کچھ میری مراد تھی سب کچھ دیا مجھے

ju kuch mairi murad thi sab kuch diyya mujhay

Whatever my desires were, You fulfilled all

Respected Malik Ṣāhib, by nature was a very compassionate, candid and extremely affectionate person. He desired good for everyone. I can never repay his love and kindness. I pray to God Almighty that may God Almighty show him lot of His love and open the doors of His Blessings for him. May God Almighty make his progeny pious and servants of the religion and make a good end of all of us . (*Āmīn*)

A Selfless Person, An Embodiment of Humility and Meekness

My Reminiscence of Sweet Memories of a Respected and Loving Principal

Ḥāfīz Muẓaffar Aḥmad

Respected Malik Ṣāhib was not just a loving Principal but also a great man, a top-notch scholar and a saintly person. After accepting Aḥmadiyyat during the tumultuous days of 1934, he lived first in Qadian, then in Rabwah and for the past five years he had been living in Canada. For the past two years he always wrote that he would soon return to Pakistan. Maybe his health was not such that he could return. However, he was true to his words. He did return to Pakistan but in a coffin. When his coffin was lowered from the airplane at the Faisalabad Airport his devotees

were present to welcome him. However, the one for whom they were waiting was asleep peacefully unaware of his surroundings.

Ḥaḍrat Sheikh Muḥammad Aḥmad Ṣāḥib Maẓhar, *Ṣadr Majlis Ifṭā'* and *Amīr Jamā'at* Faisal Abad despite his old age and poor health had come to the Airport to welcome his old companion and Secretary of *Ifṭā'* and stayed there for a long time.

I mentioned to him that we do not have anyone who could replace Malik Ṣāḥib with respect to his knowledge. We should pray for a suitable replacement. He said, "There is no one who could replace him in knowledge and also there is no one who could replace him in humility." The next day during the Funeral Prayer of Ḥaḍrat Malik Ṣāḥib, Mirzā 'Abdul Ḥaq Ṣāḥib, *Amīr* Punjab Province also said that Malik Ṣāḥib was an extremely selfless person and I often think that this selflessness must have a role in his personality that he would create love among those he knew and those who were strangers.

A friend of Malik Ṣāḥib came to his funeral and kept on seeing his face for a long time and then burst out, "Malik Ṣāḥib was a saint. I was devoted to him as if he was my Peer. Now with his demise there is an end to a long story. I used to come to Rabwah especially to see him. I am sad that now that bond of meeting him has ended for ever."

Such was the charm of his personality that his students were infatuated with him. Our teacher, respected Sayed Mir Maḥmood Aḥmad Ṣāḥib used to describe him in this way: "Look! how dry is the subject of *Fiqh*! As a subject there is no attraction for a student to study it. However, it was the attraction of Malik Ṣāḥib's charming personality that whenever it was asked from the students in which subject they are interested often instead of saying *Ḥadīth* or *Sīrat* (character) they would say that they are interested in studying *Fiqh*." This humble one is also one of those who got the opportunity of being his student. I studied from him the Principles of Arabic grammar (*Ṣarf wa Nahv*) for three years and *Fiqh* for two years. He was an extremely affectionate and kind teacher. He would not be satisfied until the students fully understood the subject matter. In *Fiqh*, particularly,

he tried to create an expansive view in his students and also tried to make conspicuous in them the abilities to exercise judgment. Later on, I had the opportunity to work with him for several years in *Majlis Ifṭā'*. Unlike the complicated discussions which were common with ordinary scholars his opinion was always clear, well grounded, manifest and solid without narrowmindedness. Often we considered him an independent-minded Jurist. This attribute becomes extraordinarily important when we see that his initial religious education and training took place in *Maulviyāna* (orthodox religious) environments in the institutions belonging to non-Aḥmadi Muslims. To be such a broadminded Jurist is indeed due to his God-given foresight and training in Aḥmadiyya environments.

Malik Ṣāḥib for the proper education and moral training of his students used to keep an eye on them, develop personal relationships with them, help them and guide them. When this humble one entered the first class of the *Jāmi'a* due to the environment and awe of the *Jāmi'a* for sometime I was quite afraid. During one *Jāmi'a* picnic Malik Ṣāḥib said to me that he has received a complaint about me. I was extremely astonished and worried. I thought a lot but could not figure out anything that I might have done which might have led to a complaint about me. Seeing that I was quite tense and perturbed he said that the complaint is that you do not do any mischief in the class. All my tension was relieved when I heard this.

He used to help students monetarily according to the circumstances and needs of the students. Once while I was in the first class of the *Jāmi'a* I received a sealed envelope from Malik Ṣāḥib. When I opened it I was surprised to see some money which was given for my use. I felt a little uncomfortable accepting the money. Accordingly I sealed the envelope and returned to him stating please give it to someone who is more in need than me. As usual I received a slip from Malik Ṣāḥib on which with red ink was written, "Meet me". When I went to see him, he said, "Once Ḥaḍrat Mirzā Bashir Aḥmad^{ra} sent me some money and I felt uncomfortable in accepting the money and due to this I returned the money to him. He gave a reference to *Ḥaḍīth* from *Bukhārī* and sent back the money to me. That *Ḥaḍīth* was, "The Holy Prophet^{sa} had said to Ḥaḍrat Ḥakīm bin Ḥazām that anyone who is not greedy or begging and receives some money it is blessed for him and

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the one who is greedy and desirous of getting money and begs for it his money is not blessed." Ḥaḍrat Mian Ṣāḥib said, "What money has been sent to you without your asking as a gift with request for prayer you should accept it." Malik Ṣāḥib said that after hearing that *Ḥaḍīth* I kept that money and now you should also keep this money. After that such favors continued. Often I thanked him a lot and told him that I am not in need of any monetary assistance now and even if I have some need I feel a kind of burden on myself, therefore, please do not give me money anymore. However, Malik Ṣāḥib was always kinder than before to me. On one such occasion I received a lovely letter from him which is still with me as a token of his love towards me. He wrote in the letter, " It is my duty that I take care of the needs of my children. Since you are not a stranger to me, therefore, there was no consideration of any kind of feelings and formalities. I often feel ashamed and beg pardon of God that I may not fall short of fulfilling my obligation. In my heart I have great respect for you. You have the same right as a son has upon his father. Does a son ever feel shyness asking his father for fulfillment of his needs? As far as the thought that others might come to know about it such matters remain secret among two persons."

Malik Ṣāḥib had given favored treatment to me since my student days. So it would not be wrong to say that whatever knowledge and abilities I have for that I am indebted to Malik Ṣāḥib's guidance and patronage.

I was a student of third year class of the *Jāmi'a* when due to his foresight Malik Ṣāḥib selected me for specialization in a field and asked me in which field I was most interested? He asked me whether I would like to be specialized in commentary or in *Ḥaḍīth*. I told him that I am interested in both fields. However since I have memorized the Holy Qur'ān and also due to the fact that our family comes from a scholarly *Ahle-Ḥaḍīth* household to Aḥmadiyyat, therefore, naturally I am more inclined towards *Ḥaḍīth*. Accordingly, after this conversation Malik Ṣāḥib started to guide me towards specialization in this subject.

First he told me to make a list of all *Aḥādīth* books available in *Jāmi'ā* Library with the author's full name and year of publication. Then he gave me a very important book, '*Al-Muntaqā fī Akhbār Al-Muṣṭafā*', from *Dārul Iftā'* Library to read. He would review all my book study reports. Often seeing me involved in administrative matters he would find fault with me and remind me that my real obligation is to pay attention to my specialization. This was due to his kindness and personal attention that after completing specialization in *Ḥaḍīth* in the *Jāmi'ā* despite many difficulties he sent me to other teaching institutes where I received the opportunity to benefit and to learn about their mode of teaching.

As a result of Malik Ṣāḥib's kindness towards me I had developed a cordial and personal relationship with him. Accordingly, when he moved to Canada I continued the relationship with him through correspondence. He had a broad knowledge of different fields, and had read widely and was a great scholar. At the same time his writing was solid, beautiful and interesting. In one of his letters he mentioned the loss of a letter in the mail in this way:

"I have no idea whether you would receive this letter or not. There are a thousands bandits sitting on the way. Even if they are not there the fear of them is still there. Safety is usually based on perception. Once this perception of safety is lost then no action can restore it. May God Almighty have mercy."

In another letter he wrote about weather in Calgary, Canada:

"Weather here is all right. There is absolutely no hot weather. However, there is severe cold which is unbearable and it remains cold for a long period of time. It seems that God Almighty has established different weathers at different places (*Tilk ba-tilk*). On this side there is *zamharīr* (intensely cold) and on that side there is '*Sa'īr*' (hell fire) and the faithful who live in between their case is with God Almighty and they are living depending upon hope of getting His blessings."

In another letter describing the winter weather he wrote:

"These days everywhere a lot of snow is piled up here. Major portion of the country is covered with snow. In the surrounding areas no matter to which side one looks he sees nothing but roofs blanketed with snow. Despite all that life goes on. The life appears to be so busy as if someone is saying:

دوڑو زمانہ چال قیامت کی چل گیا

dauru zamānah chāl qiyamat kī chal gayā

Beware, the time has played an extremely treacherous trick

I wish that all *Jāmi'ā* students visit here and see life here so that they could realize what an awful thing is which is known as 'life struggle' and what is meant by understanding one's obligations? What is meant by good health and how much one has to toil to achieve great heights."

While talking about American Presidential elections he wrote:

"In America elections have taken place. This is a very important decision making time for America. The nation gives all the powers to one person. Election activities are in full swing. Party conventions and other programs are shown on TV and it becomes obvious that people here are fully conscious of democracy. They are really blessed with the abilities to keep their differences controlled to a reasonable level. In such important elections not a single person gets bled at the nose or bleeds a drop of blood from anywhere in the body. No one even raises one's little finger to anyone else. These are astounding characteristics of these people."

He had in his heart constantly raging a storm of passion and worries with regards to satisfying scholastic needs of the *Jāmi'ā* and also to raise its standard. He wrote in one letter:

"I pray to God Almighty that through the efforts of all the teachers

of the *Jāmi'a* it prospers by leaps and bounds. The best praiseworthy heirs come out of the *Jāmi'a* who are distinguished in knowledge and also ahead of others in good deeds. Somewhere in *Malfūzāt* I have read that a *Mu'allam* and a *Murabbī* should possess three things:

1. Faith
2. Knowledge
3. Hardwork.

Had I been there I would have looked for this *Malfūzāt* reference and tried to post it as a motto of the *Jāmi'a* on the bulletin board of the *Jāmi'a*. This is an excellent and faith-enhancing saying of the Promised Messiah^{as}. Anyway, my humble entreaties are with you."

Often in his letters he would inquire about the *Jāmi'a*. In one letter while mentioning his relationship with the *Jāmi'a* he wrote:

"My attachment with the *Jāmi'a* is natural. All my life has passed serving in the *Jāmi'a*. I always wished well for the *Jāmi'a*. Whenever I got good news about the *Jāmi'a* it made me happy. I pray that God's blessings are showered over the *Jāmi'a* and all its difficulties become easy and disappear."

Respected Malik Ṣāhib possessed innumerable good characteristics. Knowledge, humility, forbearance and meekness were his typical characteristics. He was soft by nature and had great love in his heart for his students. Upon noticing continuous irregularities in disciplinary matters he would become very strict. Among all the students there was an awe of his civility and saintliness. Forgiveness and tenderness were a major part of his character instead of strictness.

Malik Ṣāhib by nature was a generous man. Once he told us that he had made up his mind that he would never turn away a beggar. Thus, whenever someone asks me for monetary help whatever coins I have in my pocket I give these to the petitioner. I do not let him go empty handed. By telling us about his good deed, in fact, he was teaching us a lesson.

He was very fond of traveling for leisure. Often he would tell his students to organize a picnic on the riverbank and often he would bear all the expenses. He possessed so many beautiful and pleasing characteristics that it is impossible to mention them in such a short article. He was such a person whom people will remember for a long time. Today the world of Ahmadiyyat is filled with his students which is a continuous charity for him.

I pray to God Almighty that He grant Malik Ṣāhib a high status in *Jannatul Firdaus* and elevate his status in the heaven. *Āmin*

Loving Father and An Affectionate Friend

**Amatul Hameed
Daughter of Ḥaḍrat Malik Ṣāhib,
Nowshera Cantt.**

The precious memories, priceless conversations, a loving face, all these impressions that I have can never be forgotten. Although I want to write about each scene, each moment of his life but I consider my writing as inadequate to present the true picture. The one who possesses excellent character, high morals, integrity and pure love does not die. Such people die but still remain alive. My dear father was a most affectionate and most loving father. He was a faithful, sincere and respecting husband, a kind teacher who loved to spread knowledge and a practicing scholar whose every moment of life was always ready and prepared to serve his religion. He had great devotion and attachment to *Khilāfat* and considered *Khilāfat* a great blessing of God and felt it obligatory to give thanks for it by speech and actions. He loved the *Khalīfa* of the time. He was inebriated with true love of God and His Messenger and always had full trust in God. He used to pray a lot. He was a very pleasant and affable person. He had friendly

relationship with people of all ages, old, young and children. People did not feel bored in his company. He was fully conversant in different topics. He possessed extraordinary literary taste. His normal daily life involved getting up early in the morning. He used to offer routinely daily Prayers in congregation in *Masjid Mubārak*. Upon returning from the mosque he used to recite the Holy Qur'ān with a loud voice. Then he would take his breakfast and leave for the *Jāmi'a*. Besides the *Jāmi'a* activities he used to do *Iftā'* work and attend different official meetings, sometimes *Ṣadr Anjuman* Meetings and other times *Tehzībī Jadid* and *Waqfī Jadid* meetings. In the *Jāmi'a* besides teaching the students he used to supervise their educational activities, their food and moral training in their hostel. Many times students used to come to see him at home to discuss their issues with him. In short from morning until evening he was busy with these activities. Still we never saw him tired.

He Considered Disobeying Khalifa's Order a Major Sin

He used to do religious work with great fervor and devotion. There used to be an atmosphere of a strange kind of ecstasy and intoxication. He considered disobeying *Khalīfah's* order a major sin. He had a lot of devotion to and respect for the family members of the Promised Messiah^{as} whether they were children, youth or elders. He respected them a lot. He never said a single word against *Khilāfat* and never listened to anyone saying anything against *Khilāfat*. Many times he had to go through trials and tribulations but he always remained steadfast. He obeyed the *Imām* of the time in such a way as if he were his slave. He was always praying for God's blessings and forgiveness. He was staunchly in love with Ḥaḍūr (Khalīfatul Masīḥ IVth). Until the end of his life he desired that he could work while being close to *Ḥaḍūr Aqdas*.

Keen Sense of Honor for Religion

He possessed an extraordinarily keen sense of honor for his religion. I remember when in 1984 certain 'clauses' were imposed upon us and mentioned on TV: we cannot call *Adhān*, cannot recite *Kalīma*; there

was a ban upon performing Islāmic rites. Upon hearing the announcement his face became pale and then suddenly with great emotion it became red and he said before morning starts he would go to the mosque and call the *Adhān*. I will see how they can stop me doing so. However, when it was prohibited by *Jamā‘at* to challenge or break the clauses imposed upon Ahmadis he became very sad and felt dejected. Before that I had never seen him tired even after working hard day and night. With great anguish he used to say how could these people who call themselves Muslim impose such draconian laws on Ahmadis who love God Almighty and the Holy Prophet^{sa}? Despite being extremely busy with different *Jamā‘at* activities he was never negligent of his family members. He would take care of each child's needs. If someone was sick he himself would give him medicine and take care of his or her food. If someone had a headache, he would sometimes press his or her head and sometimes the whole body. Everyone felt relief from pain with his massage. He was a sort of doctor to his family and also a person who attends to patients.

A Special Way of Counseling and Training

He paid full attention to the moral training of his children. He had a special way of advising and making a point clear. In his prayers there was a deep sigh of helplessness. For training purposes he might have once in a while scolded us but his love, affection and kindness are so many that these make us forget all about the scolding. Every parent has to be strict with children in order to give them good moral training. Whenever, he was a bit harsh to his children or scolded them, for long time after that he felt uneasy and was remorseful. Once he told me that in 1953 due to the danger to Ahmadis, all Ahmadis, especially children were instructed not to leave their houses. You were quite young at that time and you went out of the house. As I approached the house, I saw you outside and scolded you for leaving the house. You became so scared that you cried loudly and ran inside the house. Even today I feel sorry that I scolded you. He mentioned the incident several times while I had no memory of the incident.

He used to devote a lot of time towards our education especially to

improve our handwriting. He would write daily for each child on the board so that each child could do writing practice. His own handwriting was beautiful. Therefore, he desired that his children also have beautiful handwriting. When his children grew to the Prayer-offering age he used to hold them from fingers and take them to mosque with him so that the habit of offering Prayers is established in them. When the children grew to the age of understanding and wisdom then he just prayed for God's blessings for them. As much as was possible he got the children educated in religious and worldly fields. He was not narrow-minded as far as religion was concerned. He kept a good environment at home while remaining within the limits of the commandments of God Almighty and His Messenger. Once he saw me reading a novel. He said to me that I can read a novel on one condition; that when I read one novel I then would have to read two or three books of the Promised Messiah^{as} and secondly I should always read good literary work. He had a very unique way of advising and giving moral training.

Once I got a white *Burqa'* (gowned veil) sewed which I was fond of. When I was leaving the house wearing the new *Burqa'*, my father was sitting in the courtyard and reading a newspaper so I said *Salām* to him. Seeing me in the white *Burqa'* (gowned veil) he said that if it had been a cream-colored *Burqa'* that would have been better because all the clothes are visible through this white *Burqa'*. I kept quiet and left. However, upon my return I never felt a desire to wear the white *Burqa'*. I got it dyed black. After a few days when he did not see me in white *Burqa'* he asked me, "What happened to your white *Burqa'*?" Why don't you wear it? I told him that you had said that clothes are visible through the white *Burqa'* that is why I have gotten it dyed black. With affection he said I had just made cursory comments and you disliked it. I do not know why since then I have never worn a white *Burqa'*. *Abbā Jān* never imposed restrictions or criticized with regards to wearing clothes. However, he disliked nonsense fashions. We had all sorts of freedom. For moral training purposes he acted upon the Qur'ānic commandment:

فَذَكِّرْ نَا اِنَّمَا اَنْتَ مُذَكِّرٌ ۝ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ ۝

fa dhakkir innamā anta mudhakkir lasta ‘alaihim bi muṣaiṭir

Admonish, therefore, for you are but an admonisher; you are not a warden over them. (88:22-23)

He treated the young ones with great love and greatly respected the elders. He wanted the same qualities established in his children. Throughout his life he kept on respecting my mother's relatives, brothers and sisters. Similarly, whenever his own relatives visited he treated them rather cordially despite the fact that they were not Aḥmadi and were staunchly anti-Aḥmadiyyat. He used to take good care of my mother. He respected her and made sure that children also respect her. I remember that whenever there was a discussion between *Abbā Jān* and our mother concerning some matter, we (all the sisters) used to take side with our father and tell our mother that *Abbā Jān* is right. However, *Abbā Jān* always said, "No, your mother is right. You should respect your mother. Your mother has made a lot of sacrifices. At each turn of life she has supported me and cooperated with me both in serving the religion and also in worldly matters."

Unusual way of Showing Kindness and Affection

When we were young children if we felt any distress during the night or needed something like water to drink we always used to call *Ummī* but it was always *Abbā Jān* who got up and asked us what is the problem. Then he took care of our needs. He always took care of all our needs whether they were small or large. In the days when there was no electricity in Rabwah during the winter he would keep a small oil lamp in the room so that there was light in the room and then he would put a metal frame on top of the flame and place a cup filled with water on the frame. He used to say that by doing so there were water vapors in the room which are good to avoid dryness and secondly it provides hot water to drink when one wakes up as it is not a good idea to drink cold water upon waking up from sleep. He always used to give us warm water to drink. We used to be

astonished to observe how upon hearing a very low sound with which we called to express our need *Abbā Jan* wakes up and responds so fast to our call. Later on we found out that this is due to the fact that his sleep is so light that with a slight noise he wakes up. My mother had deep sleep. He used to be very conscious of her rest so that she gets proper rest as she went out for her job and also took care of the children. This was despite that he himself was busy in different kinds of work from morning till evening. My mother used to tell me that when all the children were very young if any child used to wake up during the night *Abbā Jan* also used to take turns with her in getting up and taking care of the children. Certain men just cannot see and bear the crying of their children and scold their wives for not making the child quiet as their sleep is being disturbed. They order their wives to take the crying child out of the room. However, my father used to become restless upon hearing the cries of a child and always tried to find out why the baby was crying. Sometimes he picked up the child and walked in the room and upon finding out that child is not feeling well he used to give the child some medicine. I also have such an experience. My daughter, Fareeha was just a few months old and I was visiting my parents in Rabwah. The girl had been given the first smallpox shot. After a week there was a severe reaction to the small pox shot. She had very high fever and was very restless and uncomfortable. I was sitting while holding my daughter in my lap and she was continuously crying. The doctor had prohibited me from giving any medicine to her. The whole night was passed in such restlessness and anxiety. *Abbā Jan* throughout the night sat alongside me and helped me take care of my daughter. Sometimes he would place her in his lap and walk around to calm her down. I told him many times to go to sleep to avoid becoming ill due to inadequate sleep and rest. However, the whole night he remained awake while helping me take care of the child. He said that how it is possible that my dear little baby is crying in pain and I go to sleep.

Once my mother became ill. Probably, our brother Mujeeb was born and then she became sick. *Abbā Jan* took care of all of us four sisters. He would make us sit around him and make delicious sweet bread for us. He used to make this bread by mixing milk, sugar, eggs and butter in the flour. He used to say that his mother, that is our grandmother, used to make sweet bread in this way.

It was a great blessing of Allāh that he fulfilled the obligation of getting all his daughters married. He considered it a great favor of God Almighty and was always thankful to Allāh that He had granted him excellent, pious and respectful son-in-laws and daughter-in-laws. He used to love and respect all of them. He used to love his son-in-laws and daughter-in-laws more than his own sons and daughters. While arranging the marriages of his daughters he made decisions after consulting them and telling them about various aspects of the would-be husbands. The first letter he wrote me was about my marriage. For the various marriage proposals which he thought were suitable for me he wrote:

"It is a custom in the world and I do not know why it is so that daughters live in others' houses and sons also become others. Poor parents pass their life and keep moving towards the last destination worrying or hoping to hear good news. Anyway following that tradition I am writing this letter to you. At present we have two candidates for you to marry. May God Almighty guide you and whatever decision you make is a blessed one and joyful and make your future bright." *Āmīn*,

Wassalam,

Your father.

We Must Thank God Almighty for Granting Us the Blessings of Aḥmadiyyat

He always used to say to all of us that we must be thankful to God Almighty for the blessing of Aḥmadiyyat which He has granted to us. We should appreciate it as it teaches the true religion. He often talked about his family and described many family stories to us. Although his family was replete with religious and jurisprudential knowledge, however, they were still following the old ways and manners and unreasonable restrictions of uncultured times. Exchange marriages or totally unsuitable marriages were common practice. If a son's marriage was unsuccessful then daughter's

successful marriage was automatically dissolved. If a daughter's marriage was unsuccessful then the daughter-in-law was sent back to her parents. Seventeen or eighteen year old boys were forced to marry forty-year-old women. Similarly if the daughter is thirteen years old and the father wants to do another marriage in exchange marriage he would marry her daughter with a forty or fifty years old man. And all of this was very common there. And then there was the observance of certain innovations concerning life and death. *Abbā Jān* was by nature disgusted with all of that. He used to relate an incident regarding his elders that once one of our elders came home and woke his wife who was sleeping to do something. He might have held her hand to wake her up. However, he found out that she was not his wife. Rather she was his daughter-in-law whose hand he had held. Immediately he asked his son to divorce her because he had touched her.

Should I Go Back to the Silly Traditions (Innovations)

In his family religion was being practiced in a wrong way. However, *Abbā Jān* despite growing up in such an environment had a sound mind and disposition. When my grandfather passed away my father's step-brothers did not inform him on time. He felt very sorry for not being able to attend his father's Funeral Prayer. I would like to mention that it was after 36 or 37 years of *Abbā Jān's* acceptance of Aḥmadiyyat that his father accepted Aḥmadiyyat and his real mother also had accepted Aḥmadiyyat. It was the blessing of Allāh that Allāh fulfilled his desire. *Abbā Jān's* stepmother and all the children from her are non-Aḥmadi. When *Abbā Jān* went to his village to grieve about his father's death all of them said to him, "*Bhā'ī Jān*, we will observe *Abbā Jān's* '*Chāṭiswā'ī*' (Funeral rites on fortieth day after the death of someone) according to the customs. You should participate in the ceremony." *Abbā Jān* excused himself saying to them that God Almighty through His grace has guided me to recognize the truth why should I come back to these silly innovations? *Abbā Jān* accepted the *Imam* of the time and then wholeheartedly on each of his directive said:

آمَنَّا وَصَدَّقْنَا

āmannā wa ṣaddaḡnā

We believed and we testified.

I have seen in many families that even after accepting Aḥmadiyyat they continue to participate in their non-Aḥmadi relative's custom and usage. They say what can we do? It is a matter of supporting the family. *Abbā Jān* lived such a principled and practical life which is a beacon of light for us.

Abbā Jān's Writing was Always a very Friendly Writing

Throughout his life to the best of his abilities both through his actions and sayings in the best way he followed and acted upon the Islāmic teachings and wished well for everyone. After our marriages his mode of love and dearness changed altogether. After the first letter which I have mentioned above the door opened and there was a heavy shower of letters. Hundreds of his letters are in front of me. My daughters say, "*Umm!* Why did you save so many letters? You should have destroyed these letters after reading them. " What they do not know is that from his first letter to his last letter, the collection is like rare pearls for me. In these are saved *Abbā Jān's* love, affection, kindness and prayers, which are more precious for me than all the wealth of the world. By reading these letters *Abbā Jān* seems to be so close to me. Dear *Abbā Jān's* writing used to be a very affectionate writing. Despite having such a busy life he gave us so much love.

**There was Equal Share of His Daughters and Sons in His
Love for His Children**

He took care of all of us, brothers and sisters, in such an equal way that none of us ever felt left out or discriminated in any way. As a matter of fact each of us thought that *Abbā Jān* loves him or her the most. Generally,

in inheritance there is one share for the daughter and two shares for the son. However, as far as the inheritance of *Abbā Jān's* love is concerned the boys and the daughters had equal share in it. Rather I think as far as his fondness for his children was concerned there were two shares for girls and one share for boys. In him there were raging seven oceans of love for us which were flowing uniformly. He had gone away from me for about five years before his demise. For these five years during which I did not see him I have in my account only the letters he wrote to me. I had a deep desire to see him at least once during his life and tell him all what is in my heart as we used to get peace of mind after telling him about what was in our hearts and transferring to him our sadness, miseries and worries as we used to do and become free of all these. We knew that he had immense capacity to bear all that. He would give us some advice and pray earnestly for us. These five years that I did not see him will remain for me a cause of sadness and grief till my last breath.

He Loved His Country Enormously

As long as he lived outside the country he missed his country. His mind was not at place living outside his country. He was always anxious to return to Pakistan about which he often wrote in his letters. Before leaving for Canada he saw a dream in which he told me: "I saw in a dream that I am in a room which is closed from all sides and there are three or four dreadful women who are after me. I want to get out of the room but all doors are shut and I cannot escape. While I was in this condition I woke up. I think those women were the diseases with which I suffered upon going to Canada." He was diabetic. First he had a prostate operation. After healing from the wounds of the prostate surgery he made a plan to visit Pakistan but suddenly he again became sick. After a medical check up he underwent pancreas surgery. He was a very brave man. Despite being frail he underwent several operations. About his pancreas operation he wrote:

"My operation was a major operation and your *Āpā* (we call our mother *Āpā*) was very worried. She said many times, "Are you not afraid of lying down repeatedly on the surgery table?" I said to her, "Let us see

what happens. It is not manliness to refuse after agreeing to surgery." However, what a bad situation I was in after the surgery! I was stunned with the blow and this *Shi'r* (couplet) kept on reverberating in my mind:

پیتم جو میں "جانتا" پیت کرے دکھ ہو

جگت ڈھنڈورا "پیتا" پیت نہ کرؤ کو

pītam ju maiñ jānta pīt kari dukh hu

jagat dandura pīt-ta pīt nah karyo ku

Sweetheart! If I knew that falling in love is painful
I would have announced throughout the world, that no one should fall in
love

Anyway, the time passed away. Now by the grace of God I feel much better."

In the rest of his letter he had appreciated the services rendered by all the children who were with him during his sickness and acknowledged the skills and services of the Canadian doctors and nurses. Then he desired that may doctors and nurses of his country also possess the same passion of doing selfless service as doctors and nurses have in Canada.

Whenever Moonlight Shines Your Courtyard

Due to his illness and workload his letter-writing had diminished somewhat. However, I did not have peace of mind and despite being a grown woman I enjoyed being stubborn like child. So I wrote a long letter to him which was full of friendly complaints and light jabs stating that all of you are living together so far away from me and if I can't be with you at least do not deprive me of your letters full of prayers. In response he wrote me a lengthy letter which was his last letter addressed to my name. After

writing so many prayers for me he wrote:

"Dear daughter! Three days ago I received your long and detailed letter which was full of passions of love but without any detailed information. My heart was pleased and I was happy. Your mother started to cry due to excessive emotions. Actually, tears were rolling out of my eyes too. With great effort I controlled them. Dear daughter, now we always wish that at least once a year all relatives and dear ones get together with their parents who are now approaching the end of their life and we pass these days in happiness. Earlier this objective was achieved through *Jalsa Sālāna*. Now that option seems to be disappearing. May God Almighty grant us some better alternative than that. *Āmin*. Now I am grown weary of migration. First I migrated from my place of birth to Qadian *Dārul Amān*. Then we migrated from Qadian to Lahore and from Lahore to Rabwah. Now It seems Rabwah is escaping too from our reach. We are living thousands of miles away from Rabwah. Who knows when we will get the chance to traverse these distances. All we can do is pray. You also keep on praying since nothing is beyond His Powers. If God Almighty wishes in a moment all the desires can be fulfilled. If suitable and satisfactory jobs were available in our own homeland then the homeland would have been the best place to live. It would have been like living in heaven.

At the end he wrote:

Now I will stop writing further. I am tired also. I hope that now you won't have complaints and won't lament. I am writing a couplet:

چاندنی جب بھی بتیرے آنگن میں اترتی ہو گی

تجھ سے اے دوست میرا ذکر تو کرتی ہو گی

chāndanī jab bhī tairai āngan maiñ utarfī hu gī
tujh sai ai doast mairā dhikr tu kartī hu gī

*Whenever the moonlight descends in your courtyard
O friend of mine! it must remind you of me*

Wassalām,

Your Abbā Jān."

After this letter when he returned to his homeland he was silent and free of worry. May God Almighty help us adopt the pious qualities and excellent moral values of dear Abbā Jān. *Āmīn*

Muftī Silsila Aḥmadiyya

Malik Ṣāḥib's Edicts Always Proved A Beacon of Light for Me

**Maulānā Muḥammad Aḥmad Ṣāḥib Jalil,
*Muftī Silsila Aḥmadiyya***

The first time I got to know Malik Saifur Raḥmān Ṣāḥib was when he was appointed as a tutor in the *Jāmi'at Aḥmadiyya* Hostel. Since Malik Ṣāḥib was frequently leaving Qadian to different places to advance his further education, so our initial acquaintance was very limited. However, after a short while our acquaintance changed into a fast friendship and brotherhood. To the extent that for his marriage my wife went to see his would-be wife and for several days after the marriage their breakfast was prepared and sent to their house by my wife.

I have worked for a long time with Malik Ṣāḥib as a teacher in *Madrasah Aḥmadiyya*. I found Malik Ṣāḥib very cheerful, frank, and free

of show and vanity. I found him living an extremely honest, pious and pure life. Despite being an officer in charge he had friendly relations with his subordinates and never treated his colleagues harshly.

Once, in the *Jāmi'a* I applied for a few days of vacation leave. Malik Ṣāḥib wrote on my application, "This will badly affect students' education." Accordingly, the work for which I had requested the vacation I did not do and next day I came to work in the *Jāmi'a*. Malik Ṣāḥib asked me was not I supposed to go on vacation? I told him that he had written that it will affect the students' education badly, therefore, I did not go. He laughed and said I was in charge, therefore, I had to write like that but you should have gone."

Sometimes it happens that despite observing strict discipline a colleague makes a mistake or had audacity to be bold and challenge authority. While tackling such situations he always acted as an officer but kept the compassion side of his personality intact. Due to such civility he appeared more respectful and beautiful.

Once during the winter season he put a restriction that teachers would not take classes outside the building sitting under the sun. The reason was that this diverts students' attention and thus adversely affects studies. Once, I did not care for this restriction and took one class outside in the sun to teach. As was his practice he was making rounds of the classes and saw me taking the class outside in the sun. Upon returning to his office he sent me a note through a worker upon which he had just one verse written in red ink:

چوں کفر از کعبه برخیزد کجا مانند مسلمانی

chūñ kufr az ka'bah barkhaizu kujā mānind musalmānī

If infidelity started in *Ka'ba* then where will Islāmic faith go

In a great hurry, I wrote:

این گناه‌یست که در شهر شما نیز کنند

ēīñ gunāh hīst keh dar shahri shumā nīz kunand

This is a sin which is committed in your city also

After a few periods there was a staff meeting and this incident already had taken place. When Principal Ṣāhib came to the meeting I was the only one who had yet come for the meeting so I sat down on the chair. Malik Ṣāhib asked me when did he take a student class under the sun? In Malik Ṣāhib's tone there was a bit of anger and displeasure. I immediately recalled the incident where I had written a verse in response to his note. I said, "Malik Ṣāhib first tell me was it not one step better than what you wrote?" When he heard my response he involuntarily started laughing. His measured smile was also very attractive which I will never forget.

Ḥaḍrat Malik Ṣāhib's study was quite extensive. He was extremely intelligent and he also possessed extraordinary God-given sagacity. Ḥaḍrat Muṣleḥ Mau'ūd^{ra} had the ability to recognize talent. He perceived Malik Ṣāhib's talent and hidden abilities and despite his youth compared to several older 'Ulemā', he appointed Ḥaḍrat Malik Ṣāhib to a prestigious position of *Mufī Silsila*. Then by the grace of God he carried out this responsibility so beautifully and successfully during *Khilāfate Thāniyyah*, *Khilāfate Thalithah* and during the historical period of *Khilāfate Rābi'ah*, that when he left this world everyone felt that his departure has created a vacuum. This vacuum is a token of his extraordinary importance.

Ḥaḍrat Khalīfatul Masīḥ IVth referring to the vacuum created by his demise said in his Friday Sermon:

"Since such great scholars are rarely born in the world, therefore, it

becomes necessary to fill this vacuum and it can be said with certainty that *Jamā'at* will feel this vacuum for sometime."

(Friday Sermon delivered on November 3, 1989, published in the *Al-Faḍl* of November 19, 1989)

This humble one wrote to Malik Ṣāḥib a few months before his death while he was residing in Canada complaining that he is living out of country and in his absence we feel that in many matters we have been deprived of his guidance. I have to make a complaint with you that I do not see anyone who could take your place and could be called your *Jā Nashīn* (successor). In fact, currently *Jamā'at* needs many such persons who could prove to be your *Jā Nashīn* (successor) in the field of *Fiqh*.

In response to this letter he wrote:

"Respected *Maulānā Ṣāḥib*, Every person is granted some abilities and the person keep on drifting in them and then necessity of the environment by itself keeps on preparing the best persons. At present all the attention is being paid to confirmation and stability and this is also the need of the time. The era of the expertise in *Fiqh* did not arrive yet. This is an era which will come after civilization and social structure are stabilized. You should not worry at all. When there will be need for that and the *Jamā'at* feels it the nature by itself will produce expert people in these sciences. It is a pledge with the *Jamā'at* that its members will excel in knowledge.

وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ٥

wallāhu ghālibun ‘alā amrihi wa lākinna aktharannāsi lā ya‘lamūn

And Allāh has full power over His decree, but most men know it not. (12: 22)"

(Letter written on June 30, 1989)

When I became the *Mufī*, the edicts given by Ḥaḍrat Malik Ṣāḥib

as *Mufti* proved for me a beacon of light. I was always very much impressed by his edicts. Despite that he passed a large part of his life in *Maulviyāna* environment and got educated there he did not have slightest element of narrowmindedness and blind acceptance. He comes across to us as an intelligent, broadminded and independent minded *Mufti*. With respect to this I have always taken guidance from his edicts.

Finally, I would like to mention another interesting matter that is Malik Ṣāḥib also had interest in business. However, he always suffered loss in business. The main cause of that was that Malik Ṣāḥib was an angelic person. He was extremely selfless and a totally innocuous person. He was unfamiliar and disgusted with the tactics and tricks of business. Therefore, he never made profit out of his business. However the business which he did in 1936 by giving his life and wealth to God Almighty in that he made manifold profit. With a very successful end he left us while he was wearing the crown of

يَا أَيُّهَا الْقَوْمُ يَغْلُمُونَ ۝ بِمَا غَفَرَلِي رَبِّي وَ جَعَلَنِي مِنَ الْمُكْرَمِينَ ۝

*yālaṭta qaumī ya‘lamūna bimā ghafaralī rabbī wa ja‘alanī minal
makramīn*

O, would that my people knew, 'How *graciously* my Lord has granted me forgiveness and has made me of the honored ones!' (36:27-28)

May God Almighty show him His mercy and grant him a high status in *Jannatul Firdaus* and grant the *Jamā‘at* the best *Jā Nashīn* of him. (*Āmīn*)

(Note: This article has been produced from an interview of Maulānā Jalil Ṣāḥib which was conducted on July 22, 1995 by Khawāja Ayāz Aḥmad Ṣāḥib and the Editor of the 'Khālīd' in the office of Dārul Iftā')

Virtuous Disposition and Immaculate Nature

Maulānā Naseem Saifi Ṣāhib, Editor the Al-Faḍl

I knew Ḥaḍrat Malik Ṣāhib since the days when we were living in Qadian. I got the opportunity to see him closely in Rabwah when he was Principal and also *Muftī Silsila*. Being a member of *Majlis Ifṭā'* and *Vakīlut Ta'ḥīm* I got the opportunity to meet him and talk with him frequently. However, before that when I was stationed outside the country as a missionary I had the opportunity to establish a relationship with Malik Ṣāhib through corresponding with him. I think that one meets a lot of people and establishes relationship also with them, however, there are very few people with which one gets impressed. That is such people are rare who impress others. Respected Malik Ṣāhib was one of such people who impressed me. Malik Ṣāhib was a very social person. However, he was not the kind of person who gossips and wastes time. In a gathering he generally talked little. He was a scholarly person who was very thoughtful and had a solid opinion. Malik Ṣāhib's one beauty which I must mention that distinguished him from others was that he was not very rigid and orthodox. Although he studied in orthodox schools and was exposed to orthodox

Maulvīs I never saw that his thinking treaded just one rigid path like the old-timer Jurists; that this is my decision and it must be followed. There is a thing called, 'Letter of Law' which means that this is written, this is the law, and there is another thing which is called, 'Spirit of Law' which means what is the spirit of the law.

Malik Ṣāḥib used to keep in mind the spirit of law and at the same time he would look for the practicality of the law, i.e., how far it is practically feasible. This was his most prominent good quality. Due to his liberal thinking and due to his good quality of being open-minded I used to say: "Malik Ṣāḥib! After you we will need many jurists like you one after the other."

I had the opportunity to travel along with Malik Ṣāḥib on certain occasions. I have many good memories of these journeys which are indelible. I will mention a few of these here. However before that I would like to mention first something which was told to me by Malik Ṣāḥib during one of the journeys (Perhaps it was in 1965) which we took together. From this one can judge with how much hardship and love Malik Ṣāḥib remained steadfast and faithful to the Pledge of *Bai'at*. After accepting the oath of allegiance he came to Qadian and then he stayed permanently in Qadian. Due to his conscious and sense of respect he did not like to be a burden upon the Guest House. For a period he lived on dates which were distributed at various *Nikāḥ* ceremonies. Often it happened that there were no dates left to eat and he had to pass the day without eating anything. From living with an empty stomach and eating a lot of dates he developed urinary problems which lasted until his death.

One aspect of his beautiful character was that he was an extremely humble and modest person. As *Vakīlut Ta'īm* I often used to come into contact with him. I never felt that Malik Ṣāḥib made any issue a matter of ego or caused me to feel that I was talking with a Principal. Whatever we told him he accepted it without any hesitation and never made an issue about anything. As I have mentioned earlier Malik Ṣāḥib was not such a person who socialized unnecessarily. However, he was also not like one who lacked a sense of humor. Rather he possessed a fine sense of humor. He used to enjoy participating in jokes and also jovial gatherings.

However, one thing I noticed was that I never saw Malik Ṣāḥib laugh in a way that one could see his teeth. Secondly his humor was such that he always engaged in jokes that did not hurt anyone's feelings. Besides having humor in his nature he was a mixture of gravity and seriousness. At the end I would say that he was such a person in whose company one wished to sit and enjoy. He was a selfless and harmless person. If I had to summarize his disposition in one sentence then I will say, "He was a nice man."

(The following article has been compiled based on an interview of Maulānā Naseem Saifī Ṣāḥib which was conducted by respected Ṣaḥeer Aḥmad Khān Ṣāḥib, Assistant to Muftī Silsila in the office of the Daily

Al-Faḍl. In this interview respected Saifī Ṣāḥib had mentioned certain other interesting matters about Malik Ṣāḥib which were published in the Al-Faḍl of May 4, 1995. These are also presented here for the readers.)

He said, "A few days ago Syed Mubashir Ayyāz Ṣāḥib, Editor of Monthly *Khālīd* visited the office of the Daily *Al-Faḍl* and told me that he is preparing a special issue of the monthly *Khālīd* as "Malik Saifur Raḥmān Number". I should also describe a few things about him. He has written letters to several people requesting them to write about the life and character of respected Malik Ṣāḥib. He said the same thing to me. He further told me that if I am unable to write then they can conduct my interview and obtain the information in this way and after compiling these we will publish them in the *Khālīd* Magazine.

At present the picture of Malik Ṣāḥib I have in my mind is of the time when respected Malik Saifur Raḥmān Ṣāḥib was Principal of the *Jami'a Aḥmdaiyya* Rabwah. Respected Mirzā Mubārak Aḥmad Ṣāḥib was *Vakīle Aṭā* and I was *Vakīlut Ta'īm*. One day respected *Vakīlul Aṭā* Ṣāḥib decided that we should meet Malik Ṣāḥib in his office and consult him with regards to certain important matters and get his suggestions. Accordingly, both respected *Vakīlul Aṭā* Ṣāḥib and I arrived in Malik Saifur Raḥmān Ṣāḥib's office to consult him. For this discussion he invited

respected Muḥammad Din Ṣāḥib Nāz and my father respected Ḥaḍrat Master ‘Aṭā Muḥammad Ṣāḥib and we started talking about various aspects of the *Jāmi‘a*.

I was very close and friendly to respected Malik Ṣāḥib. I had the opportunity to work with him in *Majlis Ifṭā’*. Many important issues were discussed and decided when he was the secretary of the *Majlis Ifṭā’* and I was member of the *Majlis Ifṭā’*. I had the opportunity to make many trips in his company. Once we went together to Chamb-Jaurian. Representatives of the writer's *Anjuman* had gone to Chamb-Jaurian. Respected Malik Ṣāḥib had gone as a representative of editor of the "*Miṣbāḥ*", Ḥaḍrat Maulvī Abul Aṭā Ṣāḥib had gone as editor of the "*Al-Furqān*", I had gone as editor of the monthly "*Tehrīke Jadīd*" and respected Shafīq Qaiṣar Ṣāḥib had gone as representative of the monthly "*Khālīd*". In Chamb-Jaurian area there is a sign on which is written, "Conquered Area". On the one side of the sign respected Malik Saifur Raḥmān Ṣāḥib is standing and on the other side two other friends are standing. Similarly *Tuvī* river (or whatever they call it) passes through that area. While passing through the river certain charming conversations took place, such as: A thing sounds male but is small in size and if it is made female it becomes the name of a large thing. "*Tawā*" is a small thing which is kept on the stove to cook bread but *Tavī* is name of a big river. Since in our group Malik Saifur Raḥmān and Nasīm Saifī were present the talk turned to the names that *Saif* is a small thing and is called *Saifī*. To read *Saifī* backward (*ifās*) becomes a large thing. Similarly, some other words were discussed in our talk, e.g., a small house is called '*Kothā*' and a large house is called '*Kothī*'. Thus laughing and enjoying ourselves, we completed the Chamb-Jaurian trip and upon returning presented a report of the trip to Ḥaḍrat Khalifatul Masīḥ IIIth.

(The Daily Al-Faḍl, May 24, 1995, p. 6)

Friend and Principal

**Muẓaffar Aḥmad Suddhan of Mauritius,
Murabbī Silsila, Fiji**

I have been a *Jāmi'a* student from 1978 to 1986. I found Ḥaḍrat Malik Saifur Raḥmān Ṣāḥib to possess a very loving and friendly disposition. Whenever he scolded someone it was always correct and justified. Malik Ṣāḥib was to me like a father who is never harsh and I could always benefit from his kindheartedness.

I used to teach French to certain students. During one night I saw a dream that I was serving the French students breakfast in the kitchen of Malik Ṣāḥib. When I met Malik Ṣāḥib I told him about my dream and told him that I wished that my dream was fulfilled literally as well. Malik Ṣāḥib Said, Suddhan, "What do you want to purchase for the breakfast?" When I told him what I need to purchase he gave me money to purchase the items and said that I could prepare the breakfast in his kitchen and also serve breakfast to his students there. So that is what I did and this way my dream was fulfilled literally.

Another incident: When my father, Mr. Ḥasan Suddhan died in 1984 I found out about his death few days after his death. When I told Malik Ṣāḥib about the death of my father he told me that if I wanted to go to Maritius it can be arranged. I told Malik Ṣāḥib that I have already used up my vacations visiting Mauritius and I did not want the *Jamā'at* to bear additional financial burden on my behalf.

To have a friendly relationship with the students while being *Mufīḥ Silsila* and Principal of the *Jāmi'a Aḥmadiyya* is an extraordinary and positive quality in a person. Malik Ṣāḥib never evaded spending money. As far as I know he always gave some money, as much as he could afford, to needy students.

I can say in one sentence about Malik Ṣāḥib that he was a great scholar both in name and in practice, a pious and a kind person. In short, he was extremely pious having perfect faith in God. I pray to God Almighty that may He grant Malik Ṣāḥib an excellent place in *Jannatul Firdaus*. (*Āmīn*)

My Malik Ṣāhib

Fuzail Ayāz Aḥmad Ṣāhib

Tall and graceful, wheatish complexion, beautiful white beard on the face with occasional black hair in it, body appearing frail but harboring strong and sturdy spirit, always with a charming smile on his face, wearing a long overcoat during the winter and common type of white shirt during summer, while striding slowly in the corridors of the *Jāmi'a* it seemed as if flowers were blooming in the *Jāmi'a*. This person was Malik Saifur Raḥmān, *Mufti Silsila Aḥmadiyya* and Principal *Jāmi'a Aḥmadiyya*.

During the early days of the month of October, cold weather had set in and *Khuddām Ijtimā'* was to start and I was free after taking my Matriculation supplementary examination. My parents had moved a few months ago from Farooqabad to Rabwah. The spiritual beauty in Rabwah had created a strange kind of feeling within me. In the evening once a while the translation of one verse of the Holy Qur'ān was taught in *Baitudhdhikr Laṭīf* in the *Muḥalla Dārul 'Alūm Sharqī*. Here I was introduced to a person who one day said to me why don't you join *Jāmi'a Aḥmadiyya*? He also told me that there was a huge Library in the *Jāmi'a*.

Since I was very fond of visiting Libraries I immediately accepted his suggestion and exactly on the third day after the conversation I appeared for an admission interview in the *Jami'a*. When I went for the interview I passed through a green door with steel mesh and saw a few people sitting inside the room. Later on I found out that they were, Mubārak Aḥmad Ṣāhib who was a genius and the best teacher of Arabic language, Maulānā Ghulām Bāri Saif Ṣāhib, respected Noorul Ḥaq Tanvir Ṣāhib and the Chairman, respected Malik Saifur Raḥmān Ṣāhib. I said, '*Assalāmu 'Alaikum*'. (I was nervous and sweating). Malik Ṣāhib said, *Wa 'Alaikumussalam wa Raḥmatullāh wa Barakātuhū*, Come on and have a seat. While looking at the form he said what is your name? What a surprise! Is my name not written on the form! I said, I am Faḍīl 'Ayāz Aḥmad. He laughed and said. It is not *Faḍīl*. It is *Fuḍail*. Bāri Ṣāhib said, Do you know your name is based on which famous person's name? I said yes, It is based on a *Sūfī* saint, Fuḍail bin 'Ayāz who is mentioned in *Tadhkiratul Auliya'*. Malik Mubārak Aḥmad Ṣāhib asked, "Who gave you this name?" I said, "My *Abbī Jān*. (Later on I found out that *Abbī* was wrong it should have been *Abī*)." I was successful in my interview. So I joined *Darjah Mumahhidah* of the *Jami'a*. This was my first introduction to respected Malik Ṣāhib.

Time passed by quickly. Then came the time for the final *Jami'a* examinations and unfortunately I failed in them. I made up my mind to quit *Jami'a*. I received a slip on which was written, "See me" which was signed by Malik Saifur Raḥmān Ṣāhib. So I went to see respected Malik Ṣāhib in his office. He said to me, "Is it true what I have heard?" I told him that I do not have ability to complete the *Jami'a* course. He said, "Do you know what is meant by devotion for life." I said, "What does it mean?" He said, "It is a pledge with God." Then he asked me, "What do you plan to do?" I told him that I would join PAF (Pakistan Air Force). He said do you think you don't have to study there. There was a complete silence on my part. Then he told me to leave. Next day again he called me in his office and said, "I can promote you to next class, however, you will be lacking knowledge. It will be better for you to spend another year in the same class. I told him that it will be all right with me and I joined the

Mumahhidah class a second time. This time I studied diligently. When the results were declared I secured a very good position in the class. Respected Malik Ṣāḥib called me in his office and gave me an envelope and said, "Obedience and faithfulness are part of the true spirit of devotion." When I opened the envelope there was some money in it. With this money I bought my first book which was '*Brāḥīne Aḥmadiyya*', four volumes. I showed the book to Malik Ṣāḥib he was really happy to see it and I also felt as if a sea of love was surrounding me.

I had a very good experience as a student in the *Jāmi'a*. Malik Ṣāḥib's affections were even greater than a father's. In him there was a sea of love raging for his students, his pupils. One day he sent me a short piece of paper on which it was written, "Today at noon come to my home". It was summer time the *Jāmi'a* was probably closed for summer vacation. I came to front door of his house after *Zuḥr* Prayer and knocked. After a brief wait, Malik Ṣāḥib who was wearing *Pāc̣jāmah*, a long shirt without undershirt and had covered his head with a towel came to the door and asked me to come inside. Inside the room there were a few very simple chairs and probably one cushioned platform. He told me to sit down and he went inside the house. After sometime he came back holding a tray in his hand. I said, "Malik Ṣāḥib, I have eaten my lunch." He laughed and said this is not food for lunch. Then he removed the cover from the tray; underneath there were very sweet, juicy and cold figs. He told me that these are from a tree in his home and asked me to eat these. So he gave such respect and encouragement to such a student who had neither an outstanding family pedigree nor any extraordinary abilities.

He was very fond of picnics. He often liked to go for picnic with a few of his students and friends on the riverbank, or in a garden or a pleasant place. Once, someone knocked at my door early in the morning. When I looked outside I found a friend of mine at the door. He told me we have to go somewhere with Malik Ṣāḥib and he has asked you to go with us. I got ready and came to his place. It was a cold winter season. He had made a plan to go to some garden and eat guava. So we went there and ate guava until we were full.

We studied *Fiqh* and Principles of *Fiqh* from him. He was an expert in his subject and was fully aware of the subtleties of the subject matter. He used to give lectures orally without using any notes. Often he used to dictate us certain things. During the lecture sometime beside teaching *Fiqh* he used to discuss moral training and certain other subjects. He had deep insight on the various aspects of the life of his students.

He had special passion for poetry, He remembered thousands of Persian poetry verses. Many times I heard him recite Qura-tul-Ain Ṭāhira's this couplet:

اگر آن صنم زَرِه ستم بے کشتنِ منِ بے گناه
لَقَدْ اسْتَقَامَ بِسَيْفِهِ فَلَقَدْ رَضِيتُ بِمَا رَضِيَ

*agar āñ ṣanam zi rahi sitam pa 'i kushtani mani bay gunāh
laqadistaqāma bi saifihi falaqad raḍitu bimā raḍā*

If he, the sweetheart, is hellbent to kill the innocent me tyrannically
and for that if I had to stand under his sword then I will be resigned to his
will

Perhaps this verse fits him the most. He was slain with the sword of affection and content with the Will of the Friend (God Almighty). From him we learned about respect for *Khilāfat*. When in 1982, Ḥaḍrat Khalīfatul Masīḥ IVth became *Khalīfā* he used to hold '*Majlis 'Irfān*' (question/answer session) in *Masjid Mubārak* which were food for the spiritual and visual pleasures of the residents of Rabwah. Scholars and common people used to attend these sessions. Respected Malik Ṣāḥib also used to come to these gatherings. Often he used to sit on the benches in the rear. If Ḥaḍūr asked for him he would in a moment come up front close to Ḥaḍūr. Otherwise we never saw him sitting at the front. The waves of extreme love for *Khilāfat* which were crested in him used to affect those

also who were close to him. This was also apparent from his speech. Whenever he pronounced the name of Ḥaḍrat Ṣāḥib one could see from his tone that his love for Ḥaḍūr was sprouting from each and every hair on his body.

He was extremely fond of cleanliness and possessed an affable taste. His personality strengthened the manifestation of Divine Mercy. His liking for exquisiteness did not mean that he was accustomed to having expensive and valuable things. Rather, his simplicity was free of all sort of formalities. He was a true example of:

وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ۝

wa mā anā minal mutakallifin

Nor am I of those who are given to affectation. (38:87)

Whenever he had a chance to visit the Tuck Shop he would sit on the floor without the slightest hesitation. He would not mind sitting on the sand along with his students whenever they went for a picnic at the river, etc. He treated his pupils like friends.

Good memories of him keep on revolving in my mind. However, I cannot cover each aspect of his personality. These few words I have written are at the request of the editor of the monthly '*Khālīd*'. However, Malik Ṣāḥib's personality makes it obligatory upon each of his students that somehow they repay what is due to him from them. In fact, we cannot pay back fully what is due from us for the sweet milk of knowledge which he fed us sip by sip.

فَجَزَاهُمُ اللَّهُ أَحْسَنَ الْجَزَاءِ

fa jazāhumullāhu aḥsnaḥ jazā'

I Was Not Satiated Looking at the Rose.....

Hishām Malik

Son of Ḥaḍrat Malik Saifur Raḥmān Ṣāḥib, Canada

Even now upon hearing the slight sound of footsteps, suddenly, it comes to mind that *Abbā Jān* has come. However, the conscience playing its role instantly reminds that *Abbā Jān* has died and has permanently left this world of beautiful hue and fragrance. However, the heart has its own ways of consoling itself. Thus, suddenly all old memories start to adorn the valleys of imagination and keep on revolving like a continuous movie on the screen of the mind. Among these memories, the loving personality of *Abbā Jān* becomes prominent in its own specific way. In this world of imagination all the springs of his love and affection which had sprouted for me in his existence and personality start flowing again and thus irrigate the mind and heart. *Abbā Jān* got the opportunity to come and live in these countries (Canada and USA) shortly after Ḥaḍrat Khalīfatul Masīḥ IV'sth migration from Pakistan in 1984. He came for a temporary stay. However, Allāh's Will had something else destined for him; another way to return home. He lived with me during the last two months of his life. Till the last day of his life he seemed to be in good health, though he had been suffering with diabetes, etc., for a long time. We can say that he was on very good terms with these diseases. Perhaps, in 1985, Ḥaḍūr in his very loving letter wrote to him, "In fact, your condition is like that of an old car.

Once you start fixing it then an unending series of work starts. Anyway, there is no rush. Take your time and come when you are fully reconditioned."

Anyhow, until the last day we did not have the slightest idea that he would so soon say farewell to us. During the Jubilee year (Aḥmadiyya Centennial Year - 1989) he travelled a lot. He visited several countries and several cities and witnessed with his own eyes the scenes of the Divine Power of God Almighty and His marvelous support. He visited Toronto, Virginia, Los Angeles, London and then New Jersey and New York and

reached Edmonton on August 27, 1989. Again he was planning to visit Mecca and Medina in December 1989 and perform *‘Umrah* and then go to Pakistan. Perhaps in the heavenly program prepared for him it was written that he had already performed many religious rites and travelled a lot on earth, therefore, instead of performing the religious rites on earth he should perform these rites in the heaven.

Until his last breath he lived a very active life. During his stay in these countries he wrote three voluminous books and many articles. October 23 started normally like any other day. In the morning he wrote a couple of important letters which included a letter written to his beloved master, Ḥaḍrat Khalifatul Masīḥ IVth. After placing the letters in envelopes and sealing them he dictated the addresses. Then he had a simple lunch at noon and then got ready to go out by wearing his customary dress which included a white shirt and shalwar and an overcoat. After reaching the shopping plaza he got out of the car but after taking a couple of steps he gripped a nearby fence and stood silently. My wife and mother immediately helped him and made him sit on the floor. Within minutes a hospital ambulance arrived and a doctor told us that he has suffered a heart attack. However, even upon reaching the hospital there did not appear signs of any serious problem. He talked with me and told me what he was feeling. However, in the Intensive Care Unit he suffered another major heart attack after which his blood pressure continuously went down and each medicine and course of action failed. The next day which was October 25 around 2:00 am he went to his Real Master.

At the time of his death I was standing near him in the ICU. The team of the doctors and nurses were trying their best in a last ditch effort to revive the half dead patient. Various machines and medical equipment were making strange noises which had made the atmosphere very heavy and cumbersome. In husky voice I called him two three times, '*Abbā Jan, Abbā Jan*' and said to him, "I am beside you, look towards me." There was a very brief movement in the eyelashes of his closed eyes and then his eyes first very slowly opened halfway and then in a moment they were fully closed. Death was going to take away my loving father any moment. Then, the sounds of the machines which were signs of his being alive suddenly became silent and the atmosphere in the room was engulfed with a strange kind of silence and instead of pain there was peace on the face of *Abbā Jan*. According to a poet:

جیسے بیمار کو بے وجہ قرار آ جائے

jaisai bimār ku bi wajha qarār ā jā 'i

As a sick person gets peace of mind without any
particular reason

When I started to write, as a son, about my dear and a very affectionate father many angles of his life came to my mind. I thought a lot about which angle and in what manner I may cover his countless affections and extreme love with which he always blessed me despite my being such an undeserving person. I saw many times his silent entreaties for me to be accepted by God Almighty. How can I express in words the conditions and heart-felt experiences, the relationship I had with him. Every angle of his life which appeared in my mind was lost due to my inability to express when I started to express it. Then I thought that it would be better that I mention the remembrances in his memoirs with the help of his own writings. With the help of his letters which are saturated with his affections and depict deep love of a father for his son and also make conspicuous many other aspects of his personalty.

Probably it was in 1983 that *Abbā Jān* became seriously ill due to diabetes and urinary problems. Among us brothers no one was with him at that time. However, the *Jāmi'a* students whom he always treated with love as if they were his own children gave what was due to him beautifully. May God Almighty reward them in the best way. We can never forget their kindness.

During *Abbā Jān's* illness due to my being busy in studies and training etc., I could not meet him for almost four or five years. He wrote about his condition during this disease as:

"Fathers are of several types. General type father, friendly father, controller father, kind father, and full of love father. When you were here probably I could not impress upon you more than being a patron father. Mujeeb was here most of the time but even then he was away from the home. When you were here due to my natural inhibition of talking a lot and other activities which kept me busy I could not impress upon you that I am a friendly father as well. Anyway, the circumstances changed and you went so far away that not even once were the eyes which always wanted to see you able to do so. Aṭḥar and other dear ones came once or twice and brought happiness and we had a good time with them. However, the feelings of pain that Hishām did not come continued. This anxiety made the mind many times very disturbed. What games destiny plays! So far away. Now no one is left in Rabwah. These days sometimes this sadness makes me restless. I do not know why? Meeting, the true meeting, is that when the delight of the eyes children are in front of the eyes. However, to console the heart the mind has figured out other ways of meeting. It is said that the letter is half meeting. Meeting in imagination. Meeting when eyes of both sides are set upon one point at the same time. Once in a letter I had written a couplet, how is that couplet. I do not know its extrinsic and intrinsic qualities. It appealed to the heart so I wrote it to you:

چاندنی جب بھی تیرے آنکھن میں اترتی ہوگی

تجھ سے اے دوست میرا ذکر تو کرتی ہوگی

chāndanī jab bhī tairī āngan maiñ utarfī hu gī
tujh si ai doast mirā dhikr tu kartī hu gī

Whenever the moonlight descends in your courtyard
O friend of mine! it must remind you of me.

When I thought about this couplet I realized that whole concept is wrong. Your moon is different than mine. When moon shines upon you it is day time here. Then my imagination took to the fact that we do not have even the chance that we could see the moon, sun and stars while fixing our eyes at a point simultaneously. My dear son, you have gone so far away. You have gone so far that there seems to be no chance of meeting you physically. Anyhow, in my imagination and in my heart the memories are alive and as the time is coming near these memories are increasing manifold and spirals of sadness are overtaking. Many solutions to the problem come to mind. However, the mind does not settle on any one of these. One solution is that both of us come to live with you. But this also seems to be a herculean task. What will be the outcome of all this effort. Taking into consideration my poor health situation my disposition does not agree to stay for a long time away from the center of *Khilāfat*. (From a letter written in 1983)

After this letter, the situation suddenly changed so dramatically that Ḥaḍrat Khalīfatul Masīḥ IVth left Pakistan. After a while God Almighty granted him (*Abbā Jān*) the opportunity to come and live in those countries where from time to time he got the chance to see and meet his dear master.

The years he spent here are for me a collection of beautiful and pleasant memories of him. He was extraordinarily affectionate to me. He was indeed a full of love father. As far as talking is concerned he was always a reserved person. He never bragged either in a gathering or at home. However, he always carried a slight smile on his face and in his eyes

there was always raging a sea of love. Once in a while I used to take some Arabic lessons from him at home. He would explain the various points with great skill and clarity.

Somehow I always felt shy talking to him freely face to face. However, through letter writing I used to tell him a lot of stories. Many times just to give him some company and prolong the letter I used to write him about matters concerning here and there which he used to accept cheerfully. Accordingly, in 1988, while he was staying in London talking about my engagements and activities I wrote him:

"Besides other hobbies, one hobby which I have adopted due to compulsion is farming. As you know the land in the back and front of our house is quite fertile and there we have grown gardens of many wild medicinal plants and grass. In fact, these headstrong gardens have forced their growth upon us. The situation is that if their mischief on earth is not controlled through annihilation every week then all the forests of Africa which are proud of their savageness will repent and sink in their own perspiration and millions of insects who survive by sucking human blood will start migrating here. Accordingly, fearing the disturbance of peace I am forced to adopt this tormenting activity as a hobby. The cause of my natural inhibition towards this hobby could be historical too. It becomes apparent from careful study and analysis of history that the experiments carried out by our ancestors in this field have been very discouraging. I suspect that you must have said farewell to that hilly village of the Soon valley when you were young because of bewilderment."

In response to my letter *Abbā Jan* wrote: "Studying and gardening are the two best hobbies to keep oneself busy. Didn't you notice how faithfully your neighbor puts an effort to beautify her courtyard. This helps develop punctuality and the habit of doing work routinely. If one pays attention then different kinds of vegetables and salad, etc., also can be grown. It would be like killing two birds with one stone. The story of your grandfathers' efforts to improve and make farming nice is a long story. I am inept to do so, otherwise, I would have jotted it down. It is a very interesting story."

Then in one of the paragraphs of this letter he wrote: "The time I

passed with dear ones in Calgary and Edmonton is quite memorable. It is such a memorable experience that it cannot be erased. However, the man is helpless against the torrential flood of circumstances. I spent my childhood in a very simple mountainous village environment. It has its own good sweet taste. Then circumstances made this good sweet taste a bit bitter. Then my love for life in Lahore took root. Then Qadian became the shelter. I fell in love with it but the Divine power follows its own way and it insists upon setting adrift certain people in its flow. Then Rabwah became a rose garden for me. Circles of love and affection grew there. Then circumstances made the dear ones disperse in different countries. Although there were enough provisions for satisfaction in that rose garden. Now I am trying to fall in love with and collect the blessings in London. I do not know what is written in the destiny. It is above my ability to understand. One night I saw in a dream that my father has come to see me. When he entered through the door and I embraced him and in very touching voice I said to him, " My dear father, I could not do any service to you." Then I woke up. Since then I keep on reciting this couplet:

داغ فراق صحبت شب کی جلی ہوئی

اک شمع رہ گئی تھی سو وہ بھی خاموش ہے

dāghi firāqi ṣuhbat shab kī jalī hu'ī

ik sham'a rah ga'ī thī su wuh bhī khamosh hai

My heart which has burnt all night in separation from the beloved,
Has finally accepted the fate in silence

In another letter which he wrote about one year before his demise he wrote; "When I was in New Jersey someone was reciting this *Shi'r* (couplet):

انشاء جی اٹھو اب کوچ کرو اس شہر میں جی کا لگانا کیا

Inshā' jī uthu ab kūch karu is shahr main jī kā lagānā kiya

Insha! Get up and depart now, what is the use of falling in love in
this city

Upon listening to it my heart felt like crying. Your mother was sitting next to me. Despite great effort to conceal from her my condition I could not control myself. She apprehended and insisted upon telling her the reason for my crying. All I could say to her was that Calgary comes to mind. Anyhow, time is the best healer. Slowly the imprints are moving towards the subconscious. Anyway, sooner or later we will reach our destination. I pray that everyone in Calgary and Edmonton continue to prosper and remain happy. My blood will increase with your prosperity. May all of you are blessed with worldly and religious blessings. You succeed in your businesses. Then I pray for the progress and welfare of all of Canada. Here in London I have all sorts of comfort. Often I get the opportunity to see Ḥaḍūr. Yet no permanent job has been assigned to me. Sometimes they send me some questions so I may write answers or send me some articles to review and make corrections. These days, Ḥaḍūr is giving commentary of the Holy Qur'ān in English from 12:00 to 1:30 pm. Due to the language barrier I understand part of it while the rest of it I do not understand at all. However, for the sake of blessings I attend the *Dars*. In the last Friday Sermon Ḥaḍūr commented in detail about the Rawalpindi/Islamabad (*Ojhary* Camp) incident. May God Almighty grant the nation (Pakistanis) wisdom and awaken their sense of feeling. Tonight I saw in a dream that I am wandering on top of Himalayan Mountains. On every side there are many springs which have sprouted and water is flowing everywhere. From one mound of dirt two fountains of clean and clear water are gushing and water is flowing quite fast. I felt it is a strange scene. My heart felt like crying and after touching my cheek with the mound I wept profusely and said, "O my Lord! You have made these stones and dirt mounds beneficent. I do not know since when they are

irrigating different parts of land. Why this humble being of Yours is deprived of Your beneficence. Won't You please make it also beneficent. During this crying and lamenting I woke up. Pray that this does not remain just a dream. Rather it becomes reality and I get to do some service of the religion which is accepted by God Almighty." (1988)

A man who grew up in the mountainous area in the valley of Soon when became a flower in the garden of Aḥmadiyyat, he became so mild of heart and so humble in disposition that till his last breath he kept on collecting and distributing the pearls of knowledge and highest form of

mystical experiences moving from town to town and then went to his Creator thousands of miles away from his country. We three brothers who were very saddened by his death brought his body to Rabwah where the next day *Bahishṭi Maqbarah* became his last resting place.

When we saw for the last time the face of our father who was a loving and affectionate father, our eyes filled uncontrollably with tears and with a saddened heart I thought:

حیف در چشم زدن صحبت یار آخر شد

روئے گل سیر ندیدیم و بہار آخر شد

ḥaif dar chashm zadan ṣuḥbatī yār ākhir shud
rū'ī gul sair nadīdam wa bahār ākhir shud

Alas! In the twinkling of an eye the company of my friend was over
I had not yet seen the visage of the flower to my satisfaction and the spring was
over

Do not Consider Us Ordinary

Maulānā Fazal Ilāhi Bashir

This article is compiled from an interview with Maulānā Faḍal Ilāhī Bashīr Ṣāḥib about Ḥaḍrat Malik Ṣāḥib. The interview was conducted by Khawājā Ayāz Aḥmad and Editor of the monthly 'Khālīd'

Like many others I also had the honor of being a student of Malik Ṣāḥib during his early days when he had joined the *Jāmi'a* as a lecturer. It was in either 1938 or 1939. He possessed solid knowledge and as a teacher he had the skill that whatever he taught he made it very clear to students. The students never felt ambiguity of any kind.

Another beauty of Malik Ṣāḥib which distinguished him was his seriousness and gravity. Although Malik Ṣāḥib was very young when he started teaching (i.e., he was barely 24 or 25 years old) he was a very serious and mature teacher. Despite his origin from non-Aḥmadi *Maulviyāna* (orthodox religious) environment he did not possess the *Maulvī-like* prejudice and narrowmindedness. He showed this charactersistic throughout his life.

At the time when he was Principal and also *Muftī Silsila*, I was also

a lecturer in the *Jāmi‘a*. It happened many times that whenever there was a discussion about *Fiqhī* matters he listened to the arguments with courage and good spirit. If he felt a need to modify or refute what had been said, he would not hesitate to take his statement back without making any kind of excuse or argument. Rather, he would thank the other person.

I remember that once in the month of *Ramaḍān* there was a discussion going on with Maulānā Abul ‘Aṭā Ṣāḥib and Ḥāfiẓ Muḥammad Ramaḍān Ṣāḥib in *Masjid Mubārak*. Both were observing *I’tikāf*. The issue under discussion was the question Maulānā Ṣāḥib had asked Ḥaḍrat Malik Ṣāḥib. The question was whether during *I’tikāf* food could be eaten outside the mosque? Since if food is eaten inside the mosque then there is fear of scattering filth around in the mosque. Malik Ṣāḥib told them it is okay to eat food outside the mosque. When I went to the *Mubārak* mosque for Prayer, Ḥāfiẓ Ramaḍān Ṣāḥib said about this edict that he had not heard till today that one can go outside to eat food. I also had some difference with Malik Ṣāḥib with regards to this issue. Next day when I went to the *Jāmi‘a* I discussed the issue with Malik Ṣāḥib. I told him that a *Mu‘takif* has permission to go outside the mosque under the rule, "*illa liḥājati*" under extreme constrained circumstances (i.e., such a dire need which compels a person to go outside). Eating food does not fall in that category. How come you have given permission to eat food outside? Respected Malik with great patience listened to my argument and said you are right and took his edict back.

Similarly Malik Ṣāḥib had this very good quality that he would discuss the issue with total frankness and would never insist upon acceptance of his point of view. Furthermore he never exhibited stubbornness. His quality was further amplified greatly that despite being such a great jurist and scholar he never considered his knowledge or wisdom as the final word. Rather, whenever Malik Ṣāḥib came across an opinion or a decision of the *Khalīfa* of the time he always immediately without any hesitation put all his knowledge and wisdom aside and followed wholeheartedly the decision of the *Khalīfa* of the time. Several times I had the opportunity to talk with Malik Ṣāḥib about *Fiqhī* matters

and I had noticed that he was not only fully devoted to *Khulafā'* but also had great spirit of complete obedience to the *Khulafā'*.

Malik Ṣāhib will present his opinion with great courtesy and respect and then he would make all his knowledge and wisdom subordinate to the opinion and decision of the Khalīfatul Masīḥ. At the demise of Ḥaḍrat Malik Ṣāhib, Ḥaḍrat Khalīfatul Masīḥ IVth had specifically highlighted his extraordinary quality of submission to *Khilāfat*. He said: "God Almighty had granted Malik Ṣāhib extraordinary knowledge, extraordinary wisdom and also extraordinary spirit of obedience ..."

Besides all these good qualities I never saw Malik Ṣāhib exhibiting pride about any matter. He possessed a strange mixture of humility and lack of ego that one felt envious of it. I remember that when Ḥaḍrat Khalīfatul Masīḥ IVth was elected the *Khalīfā* someone in casual conversation mentioned that Ḥaḍūr is a student of Malik Ṣāhib. (Ḥaḍūr whenever referred to Malik Ṣāhib always stated he is my teacher). However, Malik Ṣāhib never ever mentioned to anyone that he is my student or that I have taught him. Rather, as I have stated above that when someone mentioned that Ḥaḍūr is a student of Malik Ṣāhib, upon hearing this his eyes became wet and said, "Now I am grief-stricken. How I wish that I was more affectionate to him." and he became silent.

In short, humility, meekness, love and affection were deeply ingrained in the personality of Malik Ṣāhib. As broad was his knowledge as much he was blessed with courage by Allāh. Such people are rarely born in this world and after a long wait one sees such a person. According to Mīr:

مت سہل ہمیں جانو پھرتا ہے فلک برسوں

تب خاک کے سینے سے انسان نکلتا ہے

*mat sahl hamiñ jānu phirta hai falk barsun
tab khāk ki sīni si insān nikaltā hai*

Never consider human beings simple and ordinary as the firmament
revolves for years
Then human being is created from dust after prolonged struggle

May God Almighty bless Malik Ṣāhib's soul and may our *Jamā'at*
never at any time be without such *Khuddām* who possess such practical
scholarly juristic qualities and such an excellent moral character.

Our Dear Principal

Waḥiyuddīn Ṣāhib, *Murabbī Silsila* (From Indonesia)

Once, all Indonesian students of the *Jamī'a* were introduced to Ḥaḍrat Khalīfatul Masīḥ IVth. During the visit Ḥaḍūr very kindly pointed towards me and told Ḥaḍrat Malik Ṣāhib, "Do not let him go to waste." After that our visit ended. Ḥaḍrat Malik Ṣāhib kept this directive of Ḥaḍrat Khalīfatul Masīḥ always in his mind and always showed a lot of love to me. Somtimes, he invited me to his home for tea and other times for dinner. He took care of me in every respect. I never mentioned to Malik Ṣāhib any of my needs. Ḥaḍrat Malik Ṣāhib always himself looked after all my needs. Sometimes he gave me money and other times he fulfilled my needs some other ways.

Once, during *Jalsa Sālāna* days I was very sad while I was on duty. Probably it was because I was penniless. After a short while, respected Malik Ṣāhib came and gave me a few Rupees. It was despite that I had never mentioned anything about my being penniless to Malik Ṣāhib. My heart was filled with love of God Almighty. Even today, when I think about this incident, I do heart-felt prayers for Ḥaḍrat Malik Ṣāhib. We were far away from our parents and country. However, Malik Ṣāhib's love and affection never let us feel that we were away from our parents. I pray to God Almighty that may God Almighty elevate his status in *Jannatul*

Firdaus. (Āmīn)

Where Did Everything

Mahmood Ahmad Ṣāhib Shāhid
Ex-Ṣadr Majlis Khuddām al Aḥmadiyya, Markaziyya
(Australia)

If someone possesses a Juristic mind and a cheerful disposition then he possesses a beautiful mixture of excellences. Our beneficent teacher, Ḥaḍrat Malik Saifur Raḥmān possessed both these qualities. He was an expert in the field of *Fiqh* and at the same time cheerfulness and politeness were distinguished features of his disposition. I am thankful to the administrators of the monthly '*Khālīd*' that they have decided to publish a special issue to preserve the history of *Dhikre Khair* (remembrance of and talking about the good qualities of the deceased). *Fa jazahumullahu aḥsan al jazā'*.

A few incidents concerning Ḥaḍrat Malik Ṣāhib are being presented here which will shed light on some aspects of his moral character.

Once, at the occasion of the *Jāmi'a Aḥmadiyya's* annual sports we asked Malik Ṣāhib in which sport he was interested. He said, "I do not have a strong interest in sports. The reason for that is that once during my childhood while playing football I was given the assignment of being goalkeeper. It happened so that the opposition team brought the ball to

score the goal and there was no one from our team to stop them. Thus they were able to make a goal. Upon this my team members made me a butt of jokes and this broke my heart. Due to this I was disheartened and decided that from now on I will not take part in any kind of games. Slowly I lost all interest in sports." After relating the incident he advised all the students, "You should keep in mind this matter that victory or defeat is part of the game and the losing team feels severe pain due to loss in the game. However, everyone should keep in mind that you should never put all the blame of the loss on one individual player in such a way that it breaks his heart. This is bad sportsmanship."

It was decided after the demise of our benevolent educator, Syed Mir Dāud Aḥmad Ṣāḥib, Principal *Jāmi'a Aḥmadiyya* that since he had served the *Jāmi'a* for a long time and was an unparalleled worker of the *Silsila* with respect to quality management, the collection and publication of material about his character would be very useful and beneficial for students and the workers of the *Jāmi'a*. Ḥaḍrat Malik Saifur Raḥmān Ṣāḥib was the Principal *Jāmi'a Aḥmadiyya* at that time. So it was decided that this job will be carried out under his eminent leadership. Our respected teacher Maulānā Noorul Ḥaq Ṣāḥib was given the assignment of being our supervisor and he was asked to compile all the material we were assigned to collect the material. During this work we observed many times how deeply Malik Ṣāḥib cared about his colleagues. During that period he called me several times and told me that we should take extraordinary care of *Maulvī Ṣāḥib's* rest and also provide him every kind of facility he may need. Then he told us that we should provide him milk daily to drink and set up a bed in his office so that he could rest and avoid any kind of inconvenience.

When the book was compiled Malik Ṣāḥib said to me, "Do you know how refined a person Syed Mir Dāud Ṣāḥib was? He always liked the best quality things for all students and then tried his best to provide these to the students. In the matter of books he liked books that were published on refined and high quality paper. Therefore, you must publish the book about his character on high quality and fine paper. Accordingly, the book entitled, *Sirat-e-Dāud* was published using art paper.

It was always Ḥaḍrat Malik Ṣāhib's desire and he made an effort to that end that the students of the *Jāmi'ā* become very useful and the best workers of the *Silsila*. In this regard he always tried to develop and draw out various abilities in his students. Once, under his supervision a literature committee was established and Ḥaḍrat Malik Ṣāhib appointed me as a member of the committee. I told him that I do not see in myself any ability to do scholarly work, so what can I do in the committee? He said that he had a favorable view of me. Furthermore, I expect from all students that they prove to be the best persons for the *Silsila* and for that I will keep on trying until my last breath.

When in 1979 Ḥaḍrat Khalīfatul Masīḥ IIIth approved my name as *Ṣadr Khuddām al-Aḥmadiyya* I felt very nervous and very worried. One day I asked Ḥaḍrat Malik Ṣāhib to pray for me and said I am very nervous and worried that I have absolutely no experience and also do not know how to make speeches. He said to me that I should try to understand *Khilāfat* fully. The one who has given the approval has the courage. He continued, "Look at me. I have been working for a long time (as *Muftī Silsila*) and even today I cannot speak (i.e., make speeches etc.) and also I do not have any special ability to write but I do have blessings of *Khilāfat*. There is blessing in obedience to *Khilāfat*. When Khalīfatul Masīḥ assigns you some duty then even if your body is not ready you must fully prepare your spirit and fulfill the responsibility by using all your abilities honestly and sincerely. God Almighty bestows upon *Khulafā* a magnificent expanse of courage and the Divine blessing of oversight. With excellent cheerfulness they bear with the mistakes of their *Khuddam*. Therefore, there should be no reason for you to worry. I think that this advice of Ḥaḍrat Malik Ṣāhib was superior to a thousand such pieces of advice. He loved Rabwah due to its being the center of *Khilāfat*. When he left Rabwah for Canada I kept alive my relationship of love and closeness with him through correspondence. Once I wrote him that it seems that he had fallen in love with Canada.

In response to my letter he wrote, "I have come here with my body only. My heart is still in Rabwah. To come out of the house to go to the

Jami'a, going from house to the mosque for Prayers and on the way exchanging gifts of *Salam* and love with elders and friends, all these blessings are becoming part of history of my life. The dust and the hot wind of Rabwah are not unsuitable for heart and mind. All the enjoyments and all the beautiful and elegant sceneries of Europe can be sacrificed for the sake of a dirt laden streets of Rabwah.

Now that I have come out (from Pakistan) what Ḥaḍrat Malik Ṣāhib has stated in his letter has turned out to be a reality for me also.

Last time I met Malik Ṣāhib was at the clinic of Dr. Mujeebul Haq Ṣāhib in 1989 at the occasion of the *Jalsa Sālāna*. He was there for his physical checkup. Although he was not feeling well he met me cordially and with great affection. Although he was quite frail and elderly, his love and affection for me was as strong as it was 20 years ago. I said to him that he could see the doctor on my turn and I can see the doctor later on. He said, "No, you go on your turn as you have to go for your duty. You should be free before me so that there is no delay in fulfilling the obligations laid upon you by the *Silsila*." Then while exhibiting his usual fatherly love and affection he said, "Would you like to eat something?" I said, "No, Malik Ṣāhib. Anyway I am now an old man." He said, "For me you are still a child." What love and affection for others he possessed!

If we look and analyze the various aspects of the character of Ḥaḍrat Malik Ṣāhib one truly enjoys the saying of the Holy Prophet^{sa}:

الْغِنَى غِنَى النَّفْسِ

al-ghina ghinannafsi

The real richness is that of heart (and soul)

Although Ḥaḍrat Malik Ṣāhib was not rich materially, his affection and loving treatment outdid many wealthy persons. Even now I have memories of hundreds of his favors engraved on my heart and mind and are

fragrant to my mind like the smell of flowers. With sorrowful eyes and heart I am reminded of his presence in this couplet of Ghālīb:

سب کہاں کچھ لالہ و گل میں نمایاں ہو گئیں

خاک میں کیا صورتیں ہوں گی کہ پنہاں ہو گئیں

sab kahān kuch lālaho gul maiñ numāyāñ hu ga 'iñ

khāk maiñ kiyā šūrataiñ huñ gī keh pinhāñ hu ga 'iñ

Not all but some personalities assumed the guise of tulips and roses,
Others simply vanished in the layers of dust

Pleasant Memories of a Very Kind and Affectionate Principal of the *Jāmi‘a Aḥmadiyya*

Abdus Sami Khān Ṣāhib

If we visualize the personality of Ḥaḍrat Malik Ṣāhib he comes across in entirety as an affectionate and kind person who personified beneficence and was entirely good to everyone. I had the honor of being admitted to the *Jāmi‘a* when he was the Principal *Jāmi‘a Aḥmadiyya* and I also did specialization in *Fiqh* and *Ṣarfu Naḥv* as his student.

Later on I got the opportunity to teach for sometime under his supervision. I had the opportunity to observe him very closely from certain angles. Recollecting all the memories of this period I can say with certainty that I never saw any wrong done by him to anyone. Rather I saw in his thoughts and feelings waves of beneficence and goodwill pulsating toward the others.

His policy with regards to students of the *Jāmi‘a Aḥmadiyya* seemed to be that instead of sole emphasis on obeying the rules, the development of moral potential in them should be nurtured. Accordingly, he always brought the talented students to the forefront by encouraging them. As a result of this others also developed the desire to excel and to

become useful persons.

If somewhere his efforts were not fully fruitful then he would resort to disciplining them. Even then the aspect of his mercy and kindness was always dominant. I would describe here briefly an example of his kind of treatment of the students. Ḥaḍrat Malik Ṣāhib after the announcement of the examination results used to invite those students who had achieved top positions into his office and entertain them according to the season. He used to serve them various drinks and foods with his own hands and also would encourage them a lot and induce in them the sense that not only they should maintain their position but also excel further.

Many of Malik Ṣāhib's students will be witness to this quality and attitude of Malik Ṣāhib. I am personally very much indebted to him. One year, respected Munir Aḥmad Ṣāhib Jāved and myself stood first in our classes. The results were posted on the bulletin board on Thursday. When I came out of *Aqṣā* mosque after *Jumu'ah* Prayer he congratulated me and said, "It is quite hot, so you should go somewhere for recreation." I said that I wish I could do so but my resources do not allow me. He asked me where do I want to go? I said I would like to go to Quetta. He told me to come into his office in the morning. When I arrived in his office he gave me a good sum of money from his personal account. I benefited a lot from the money and while walking along the basin and elevated areas in the valley of Quetta, I kept thinking about him.

Malik Ṣāhib really knew very well how to provide moral training. He would tell the students to collaborate with him for religious work and thus by keeping them close to himself he developed pious passions in them. There were five moral training groups established in the *Jami'a*. Malik Ṣāhib used to hold weekly meetings with all the persons who were in-charge of these groups and thus he examined the issues related to the students. When he felt it necessary he personally got involved in training and guidance of the students. Many *Murabbiyyān* (Missionaries) who were trained by Malik Ṣāhib are currently holding key positions and serving the *Jamā'at*.

Tenderness was a dominant feature of his personality. However, if there was need to be tough he would also act firmly. Once, certain students disturbed and harmed the Hostel discipline. Some of these students belonged to very respectable and influential families. When, after an inquiry, it was established that they were the culprit, Malik Ṣāḥib gave an appropriate punishment and did not care for criticism by anyone.

He always cared very much for the welfare of the employees of the *Jāmi'a* and after finding out about their problems and difficulties used to help them and solve their problems.

Respected Malik Ṣāḥib was always very concerned about the preparation of such successors who would be able to satisfy the future scholarly needs of the *Jamā'at*. Therefore, he developed a program to prepare specialists in different subjects and had the plan approved by Ḥaḍrat Khalīfatul Masīḥ IVth. Today, many scholars who received training under his personal supervision are serving the *Jamā'at* as specialists and administrators in an excellent way.

This was such a matter for which he had a great zeal. Sometimes, despite lack of adequate support from the administration he made every effort to make the program flourish. He would gather selected students at least twice a month to review their level of studies and give them instructions. At the same time he would motivate them all.

From the historical point of view it would be suitable to mention here the establishment of the "Research Cell". Ḥaḍrat Khalīfatul Masīḥ IVth used to ask respected Malik Ṣāḥib to provide certain references. Malik Ṣāḥib used to collect these references with the help of various students. This helped the students get some training in reference collection. In January 1983, Ḥaḍrat Ṣāḥib told Malik Ṣāḥib that he should make a permanent team and establish a "Research Cell" to assist him. Malik Ṣāḥib prepared a scheme to this end and after getting approval of the scheme from Ḥaḍūr made the Research Cell to work regularly. Accordingly, whenever Malik Ṣāḥib received a directive from Ḥaḍūr, he immediately gathered the Cell members and encamped in the *Jāmi'a* Library. If he felt

fatigue he would have his bed arranged also in the Library. Before sending the references he would check the accuracy of all the references. There was absolutely no chance of making a mistake in this regard.

It was the first *Jalsa* of Ḥaḍūr's *Khiḫafat*. Probably just two days before the *Jalsa* Ḥaḍūr asked for a few references and stated that he needed them by 7:00 PM. Malik Ṣāḥib gathered a few helpers which included myself and we encamped in the Library. He himself started to point out the books in which to look for the references. Most of the references were found. However, there were a few references which seemed to be hard to find while the deadline to give the references to Ḥaḍūr was fast approaching. We were searching these references when Malik Ṣāḥib told us to work faster as he had to give these to Ḥaḍūr on time.

By the grace of God we found all the references save one. Malik Ṣāḥib told us to keep on searching for the last reference and since he had to see Ḥaḍūr at a fixed time he would be leaving to see him with the references which have already been collected. Accordingly, he obtained a *Tānga* (Horse-drawn vehicle) and left for the Private Secretary's office. He informed Ḥaḍūr through the Private Secretary about his arrival on time with the desired references. Ḥaḍūr was busy with some other matters. Thus his meeting with Ḥaḍūr was delayed for a few minutes. In the meantime through the mercy of God Almighty we were able to find the last reference. One student rushed to the Private Secretary's office with the reference and reached *Qasre Khiḫafat* (residence of Khalīfatul Masīḥ) while Malik Ṣāḥib was waiting to meet Ḥaḍūr. He was delighted to see the last reference. He presented all the references to Ḥaḍūr and asked him to pray for all of us. During the night, as a token of his happiness, Ḥaḍūr sent a box of sweets. In the early morning we received a message from Ḥaḍrat Malik Ṣāḥib that we should come to his house to eat from the gift sent by Ḥaḍūr. So gleefully we arrived at his place and enjoyed our share.

To further motivate us and also to gain blessings Malik Ṣāḥib requested Ḥaḍūr to give some time to the Research Cell members so that they could meet their master and receive instructions and guidance directly

from him. Accordingly, Ḥaḍūr invited us one day on the lawn of the *Qaşre Khilāfat*. Ḥaḍūr, very kindly, had made an excellent arrangement to serve tea and the delicacies. Ḥaḍūr talked with us very informally and also served us various foods to eat with the tea. Ḥaḍūr stayed with us for about one and a half hour and gave us precious directives and also counseled us. This meeting was the most beautiful and joyous event in our lives, and for that we will always remain thankful to Malik Ṣāhib.

Whenever various missionaries came from foreign countries or experts in other fields visited Rabwah, Malik Ṣāhib always invited them to deliver lectures to the students of the *Jāmi‘a*. These lectures proved to be very useful in broadening the mental horizons of the students.

During his tenure as principal a series of seminars were arranged in the *Jāmi‘a* in which useful information was given about different countries and continents and is especially worth mentioning here. In these seminars top scholars and researchers of the *Jamā‘at* lectured and many elders of the *Jamā‘at* and other residents of Rabwah attended and benefited from these seminars. Several times Ḥaḍrat Khalīfatul Masīḥ IVth visited the *Jāmi‘a* and gave lectures to the students. Those who attended these seminars have fond memories which warm their hearts even today.

Once Ḥaḍūr started a lecture series about telepathy and perhaps he delivered six lectures on this topic. These lectures were a very precious collection which were recorded. However, it is sad to say we are unable to find these tapes despite doing a thorough search (at the *Jāmi‘a*).

To arrive on time early in the morning before the start of the *Jāmi‘a* Assembly and then to stay there the whole time was his permanent routine. In the last part of his service period due to sickness and frailty he had difficulty arriving by bicycle. Once or twice he fell from the bicycle on the way to the *Jāmi‘a*. However, he never cared about such difficulties in performing his duties.

He made sure that students strictly adhered to rules and in this regard he did not ignore even minor details. He would make sure that each

student wore a cap, uniform and proper shoes. He even made sure that shoe laces were tied properly. Once someone told him that certain students were wearing unclean undershirts, socks and carrying dirty handkerchieves so he delivered an effective lecture about cleanliness and also took some other measures to make sure that the students realized the importance of cleanliness.

Because of his interest and expertise in the subjects he taught these subjects were very popular among the students and many students considered these subjects their favorite. Several elders say that this was so due to the personality and spirituality of Malik Ṣāḥib.

We, the novices, had no status compared to Malik Ṣāḥib's knowledge and sagacity. However, he used to listen to our questions cheerfully and spend lot of time and make extraordinary effort to make us understand the subject matter. Once he was telling us in detail the opinions of various jurists concerning the crime of stealing and its punishment, at the end I said to him, "These edicts instead of hindering stealing rather encourage it." He smiled and said, "It is not necessary that you agree with these opinions, however, it is essential that you read and listen to them. If you disagree with these opinions then you must have solid arguments for that. Then he said in low voice, "I also do not agree with these opinions but it is essential to be familiar with these matters. For a new interpretation of the Islāmic Law it is essential to know the issue from all angles."

Respected Malik Ṣāḥib was particularly expert in two subjects: *Fiqh* and *Ṣarf wa Naḥv*. Both these subjects are generally considered dry and boring subjects. Naturally there should be some effect of these dry and boring subjects on the personality of the person who is always dealing with these subjects. However, there was absolutely no negative effect of these dry and boring subjects on Malik Ṣāḥib. His disposition was very pleasing and there was absolutely no dryness of any kind.

Many times when he had a heavy workload he made a recreational program with those people sharing a similar temperament. Many times he took Maulānā Muḥammad Aḥmad Jalil Ṣāḥib while insisting that he must

join him. He liked very much the jokes Maulānā Jalil Ṣāhib told and also the way he told the jokes. Malik Ṣāhib himself used to arrange these kinds of social events. He used to arrange at least twice a year picnics and always participated in and stayed throughout the picnic. Because he stayed throughout the duration of the picnic many other faculty members also used to stay throughout the picnic. Even during picnics they used to think about various aspects of the moral training of the students.

He possessed excellent taste in poetry and literature. He remembered many good Persian and Urdu couplets. Sometimes he would make comments on students' applications and teachers' reports by writing couplets which were always subtle and to the point. Due to this way of communication sometimes polite skirmishes occurred between him and other teachers. Maulānā Muḥammad Aḥmad Jalil was prominent among them. Malik Ṣāhib used to enjoy these literary skirmishes and always took them lightly.

Besides taking good care of the students' education he was also very interested in their good health. Daily physical activities were already part of the curriculum. He made sure that everyone participated in these activities. One activity which was specifically introduced during his tenure was long distance traveling by bicycle. Different groups during the mild weather of February used to go on recreational and educational trips to different areas. Teachers also accompanied the students. During the trip they kept *Jamā'at's* goal of moral training and *ḍā'i ilallāh* in their mind. This was an excellent program which continued till 1984. Then due to deterioration of the conditions this program was discontinued. He loved students very much and treated all of them as being a head of the family. During his tenure in the *Jamī'a* once (perhaps in 1976) he went to Canada. There were summer holidays but before leaving for Canada as far as it was possible he met all the students who were present in Rabwah. From Canada he also wrote letters and conveyed his *Salām* to students. He used to write in detail about interesting conditions in Canada which were posted on the bulletin board. Upon his return he visited Nāṣir Hostel and met each and every one with love and cheerfully and inquired about our well-being from each one of us.

His personality was a visage of knowledge and love from whom everyone benefited according to his own ability. He always forgave other people's faults and misgivings and was hopeful of receiving the same treatment for himself from God Almighty. His wish and prayer is written on his tombstone. May God Almighty shower upon him innumerable blessings and His mercy and the beneficence which he initiated continue forever. *Āmīn*

Desert Flower (A Wild Flower)

A letter Written by Ḥaḍrat Khalifatul Masīḥ IVth to Ḥaḍrat Malik Saifur Raḥmān Ṣāḥib

(Ḥaḍrat Khalifatul Masīḥ IVth wrote the following in a letter to Ḥaḍrat Malik Ṣāḥib, which clearly shows a glimpse of the confidence Ḥaḍūr had reposed in Malik Ṣāḥib)

"I particularly feel a huge vacuum with regards to the subject of "*Sīrat*" (Life of the Holy Prophet^{sa}). Because as long as attention is not paid to the "*Sīrat*" aspect the subject of moral training cannot be completed. Your thoughts and ways of thinking are right and the outline of the literature on the topic of *Sīrat* (character) which you have presented I fully agree with it. But the difficulty is that due to my other engagements I personally cannot give time to this work. I had a deep desire that I myself write on all these topics mentioned by you. I expect from you that you will help me by taking the job of writing and fixing a separate title for each article and describing the subject matter in relative detail.

Besides this consultation I also expect from you that depending upon your health you could write on whatever topic you choose. This is because you have in your mind a beautiful outline of the subject matter

which is apparent from what you have described. Despite your effort to make another scholar understand what is in your mind it may not be possible to impress a clear and full picture on another person's mind. The other scholar cannot have the ability to do justice to this work, with some exception, as good you can do. You should get yourself evaluated and treated while staying there and give the doctors a chance to practice their expertise and as usual keep on jumping from darkness to light.

May God Almighty be your protector and helper, and increase and bless your knowledge and give you the ability to bring out those beautiful wild flowers which are blooming in your hidden corners so that others could see them.

Wassalām

Khāksār

Mirzā Ṭāhir Aḥmad
Khalifatul Masīḥ
(11-25-1985)

Ideal Teacher

Mir Ghulām Aḥmad Naseem

As I reached the age of understanding and wisdom the passion for a quest started to develop in me. I was still searching for the ways to fulfill my passion when the sub-continent attained freedom and India was divided and with this division the issue of Kashmir arose. The means to obtain education were very limited. Even then the passion for a quest did not leave me. Bearing all kinds of suffering we arrived in newly created God-given country of Pakistan. The future direction of life was already determined. I came to know that it is not possible to continue furthermore my education using the earlier resources. I was told to go to Aḥmad Nagar, District Jhang and seek admission to the *Jāmi‘a Aḥmadiyya*. With great difficulty I reached my destination and was admitted to the *Jāmi‘a*. There, the environment was new, the faces were new which slowly became familiar. After a while, a thin but tall person having a closely cropped beard, walking slowly in a dignified manner entered the classroom. The classroom was a long room which was part of a mansion left by migrating people which was probably used, in the recent past, to protect the animals from extreme weather. All the students stood up in respect for the teacher who had just entered the classroom. "Please sit down" He said these words in such a low voice that we barely could hear. When he started teaching I found out that he had been assigned by the authorities to teach *Ṣarf wa Nahv*. The subject of *Ṣarf wa Nahv* involves learning conjugation in Arabic language and also grammatical patterns of various types. At the beginning of his lecture he said that we have to memorize the conjugation of "*Ṣarf*". He said further that he had memorized the conjugation under the

supervision of his teachers and sometimes during the hot weather of the summer while sitting under the stump of a tree near an ox-driven well. The lecturer left the classroom with his typical dignified and slow walking manner. This was my first meeting with Malik Saifur Raḥmān Ṣāhib who later on left behind indelible marks with respect to his work ethic, love of work, impartial service and ability to carry on his duties. He is now remembered as Ḥaḍrat Malik Saifur Raḥmān and will be continued to be remembered so.

Ḥaḍrat Malik Ṣāhib gave us lectures for a few days and then he stopped lecturing us. Later on we found out that the *Jamā'at* had started a new college called, "*Jāmi'atul Mubashsharīn*" and he was appointed to teach in the new college. After passing my "*Maulvī Fāḍil*" examination from *Jāmi'a Aḥmadiyya*, I was admitted to *Jāmi'atul Mubashsharīn* and I met Malik Ṣāhib again. This time, he taught not only *Ṣarf wa Naḥv* but also *Fiqh* and *Taṣawwuf* (mysticism, soofism). By this time I was passing through the age when every student is looking for an ideal. There can be different reasons for searching for an ideal. However, the career which I had adopted for my life was based on following an ideal with which I could advance in my education. For that the ideal had to be one of the teachers. My observation and search led me to choose him. I started to adopt his manners in particular his studiousness but was unsuccessful.

I completed my studies and started the practical life. Serving outside Pakistan was written in my destiny. I returned from there after serving for three to four years. Upon my return I saw him many times. Often he invited me to his home. Again I was sent out of country. Many years passed like this. In 1979 upon returning from Zambia I was appointed as a lecturer in the *Jāmi'a*. At that time, Malik Ṣāhib was principal of the *Jāmi'a*. Besides teaching duty I was also made in-charge of the gardening in the *Jāmi'a* courtyard. In the north of where the current Tuck Shop is located there was a part of tilled land where sugarcane was grown. One day, around 3 or 4 p.m. the gardener came running to tell me that the students have destroyed the sugarcane crop and they are sucking sugarcanes while they are sitting in the tilled land area. When I went there to see, I was astonished to see that indeed almost the entire crop had been

ruined. Only a few plants were standing. I told the gardener to cut the remaining plants also. The gardener was told to take a few to his house and deliver the rest to Malik Ṣāḥib's house. The purpose of doing so was that in this way he will come to know that the sugarcane crop has been lost. However, he returned the sugarcanes. Why did he return? He left for us to figure out the answer to this question.

***We Will be Searching for You During the Spring
Season ...***

My Dear Father

**Amatul Latif Zirvi Ṣāḥiba
Daughter of Ḥaḍrat Malik Saifur Raḥmān Ṣāḥib**

My dear father, Malik Saifur Raḥmān Ṣāḥib passed away on October 25, 1989 around 2:00 am in Edmonton, Canada. My heart is grieved, eyes are full of tears. However, we accept wholeheartedly the will of God.

بلانے والا ہے سب سے پیارا

اسی پہ اے دل تو جاں فدا کر

*buḥānī wālā hai sab si piyārā
uṣī peḥ ai dil tū jān fidā kar*

He is the most dear Who summons the souls,
O my heart! sacrifice your life for Him

My dear father was a very affectionate and loving father. He used to become restless upon seeing us suffering even slightly. He would pray and

use all other means to alleviate our pain and suffering. He always gave preference to his children's comfort over his own comfort. May God Almighty bless his soul and make his dependents endure the loss patiently. (*Āmin*)

The sweet memories of my dear father are swirling like a film in my mind. When I arrived in Canada, *Abbā Jān* was in the ICU. His eyes were closed but the sound of his breathing could be heard. Upon calling he would open his eyes briefly once a while and then shut them. The next morning he passed away. It seemed as if he was sleeping. The mind would not accept it that the dear father has left us for ever. Just two days before his heart attack I talked with him over the telephone. He was all right. He loved all his children but I always felt that he loved me more than my brothers and sisters. He always used to figure out what was in my mind.

My mother used to tell me that when I was born I used to cry a lot and my father would often carry me in his lap and walk around the whole night. He used to call me, "*Baitā*" (my child). I remember that I was grown up, probably, I was a 9th or 10th grade student during the summer nights whenever I felt thirsty I would call my mother asking her for water to drink, however, it was always my father who got up from the bed and gave water to me. Whenever anyone of the children fell ill it was always *Abbā Jān* who attended the patient in every way. If I coughed during the night he would get up and come right away and then he would either treat the inside of the throat with medicine or rub it from the outside. He used to say that even a single sound of your cough hurts me as someone has hit my heart with a hammer. I remember, once during middle of the night my father was standing next to my bed and was saying, "*Baitā*, What is wrong?" I was surprised and said, "*Abbā Jān*, I am okay. Nothing is wrong with me." He told me that just now while I was sleeping I had moaned as if I was suffering with pain. My dear father did not wait for another moaning sound, he immediately after hearing the first moaning sound came to me to inquire about me. He had very light sleep and used to wake up with a call made even in a feeble voice.

I had a deep passion to study science. So, when I passed my Matriculation exam I had deep desire to study science. However, in those

days there was no science college for girls in Rabwah. Therefore, I did not express my desire to my parents as our financial situation was not such that I could go to Lahore for studies. *Abbā Jān* was a devotee and there were seven children to support. We barely made our ends meet. One day *Abbā Jān* came to me and asked me, "Do you wish to go to Lahore for studies?" I said, "I do wish so." He said, "Then get up and get ready, we will go to Lahore." I do not know from how many people he borrowed money to get me and my younger sister, Bāsīt, to complete our studies while we were studying for M.Sc. degrees in Lahore, at the same time. When both of us were in the final year of our M.Sc. the final exams were delayed due to strikes by the students. When we came home, our mother told us that the final installment of the "*Qarḍa Ḥasna*" (interest-free loan) has also been spent in April and your exams are being delayed, your father is quite worried. Pray that your exams are not further delayed. When we returned to Lahore we found out that the University has announced two scholarships, one for boys and one for girls. By the grace of God I was awarded the scholarship which was announced for female students and I received the total amount of the one year scholarship money as a lump sum. *Abbā Jān* visited me in Lahore and asked me, "How much money I need?" I told *Abbā Jān* that now I have been awarded a scholarship, therefore, I do not need money anymore. He said, "*Baiṭā*, that scholarship money is your money." I said, "*Abbā Jān*, What are you saying!" Tears started running from my eyes. He had a strange way of showing love and kindness to us.

While I was a student in Lahore I wrote a letter to my father and asked him to come to Lahore on a certain date for something to do in the University. I waited a whole day for my father but he did not come. When night fell I felt really sad and cried that why *Abbā Jān* did not come. I was unable to control myself. I had so much confidence in him that I considered it impossible that he did not come when I asked him to come. My roommate who was a *Shi'a* was astonished to see that there could be such a close relationship between a daughter and father. The next day while I was attending a class someone asked me to come outside the classroom. He told me that your father is waiting for you in the Hostel. The Campus was about a mile away from the Hostel. I started to walk towards the Hostel. It was the month of May or June and it was very hot. When I reached half way to

the Hostel I saw that *Abbā Jān* who was perspiring profusely was coming towards the Campus. He told me that yesterday he could not get the day off from the *Jamī'a*, therefore, he could not come. I knew you would be worried that why I did not come. Therefore, today immediately after taking the class I have come by bus. Because he had to go for urination frequently,

it was thus very cumbersome for him to travel by bus. I felt very sorry for putting my father through so much trouble. Once in a while, my mother also used to visit me in the Hostel. My *Shia* roommate was so impressed with my parents that she once wrote to me about my parents, "You have magnificent parents."

When I got married I had to go to America as a bride. My flight was from Lahore. My father travelled by train from Lahore to Karachi so that he could send me off from Karachi to America. He wanted to make sure that I do not encounter any difficulty while traveling from Karachi to America. Perhaps he had gone to Karachi for the first time. He had intended to stay in Karachi for few days for sightseeing after my departure. However, immediately after seeing me off he went back to Rabwah. He wrote me, "After seeing you off I became so restless that there was no tranquility in my heart and mind. Therefore, I came back to Rabwah."

In 1969, we returned to Pakistan from America. On the way back home we visited several places. Everywhere we went *Abbā Jān* had made arrangements for our comfortable stay. Someone always came to the Airport to receive us and then someone always dropped us at the Airport. Thus, we did not face any difficulty during our traveling. When we returned to Pakistan, in those days, *Abbā Jān* was in Quetta doing some writing work for the *Jamā'at*. Therefore, we went to Lahore via Quetta. In those days there was a shortage of water in Quetta. Water was distributed for a short period of time and people used to store it in big receptacles. When I started to wash the children's dirty clothes *Abbā Jān* came to me and started to pour water over the clothes so that it was easy for me to wash the clothes.

Perhaps it was in 1975 that I went from Shiraz, Iran to Pakistan with my two youngest children. Due to some reason I had to delay my

return to Iran. My father tried his best to reserve a different return seat to Iran. The seat was to be booked from Lahore. The seat was confirmed from Lahore to Dubai but it was unconfirmed from Dubai to Shiraz. Up to the last day we did not receive any response about the booking of the seat from Dubai to Shiraz. I was very worried. My two other children who were also very young were in Shiraz with their father, therefore, I wanted to leave for Shiraz as soon as possible. In those days the railway train did not stop at Rabwah station. Therefore, *Abbā Jān* had arranged a car so that I could catch the train from Chiniot Railway Station. *Abbā Jān* was not feeling well so he could not accompany me. When I reached Chiniot the train had already left so I had to travel by bus to Lahore. When I reached the PIA office they told me that they have received a reply for their request and there is no seat available from Dubai to Shiraz. Then they cancelled my seat from Lahore to Dubai also. I felt miserable. When I arrived to the house where we were staying in Lahore I was surprised to see *Abbā Jān* sitting there. He told me that when you left I received a telegram from Karim informing that from Dubai to Shiraz seats have been booked. So I caught a bus and have come to give you the telegram. I felt very sorry that while he was sick he had to endure for me the hardships of traveling. I told him that now they have cancelled my seats from Lahore to Dubai too. *Abbā Jān* told me to go and try once again. When I showed the telegram to the PIA officer he told me that now you do not have a seat booked from Lahore to Dubai so nothing can be done. I was very distraught. I was unable to figure out a solution to the problem. I was feeling miserable while thinking that *Abbā Jān* underwent so much hardship to come to Lahore for me. In the meantime, the PIA office supervisor himself came to me and very kindly asked me what is the problem? When I told him my story he told the booking officer to re-book the seats for me and that he takes full responsibility for this action. He told me that I should come to the Airport next day a bit early. My flight was next day. When I arrived at the Airport I easily got seats to travel from Lahore to Dubai. I did not have any problem for traveling from Dubai to Shiraz as half of the airplane was empty. Then I realized that in the booking office in Lahore they were giving me trouble while there was absolutely no seating issue. It was *Abbā Jān's* prayers and efforts that I was saved from further misery. Only God knows for how long they would have tortured me by refusing to book seats for my travel to Iran.

In 1979-1980 while I was in America I became seriously ill. *Abbā Jan* sent my mother to America to take care of me and my children. They both were old and also very sad due to my illness. None of their children were living with them. *Abbā Jan* who was living alone would eat whatever plain food was available to him and write to my mother, "Do not worry about me. Even if you have to stay for two years stay there so that my daughter fully recovers from her illness." He lived alone for one year.

Whenever we visited him in Rabwah and a child fell ill he would become more worried than us. He would wake up several times to inquire about the condition of the child and give some medicine to the child. Thus he would prefer to provide comfort to others than his own comfort. My mother told me that the day she delivered a child your father would start preparing and serving breakfast to her and also to the children. He loved cleanliness which was part of his nature. He was a saintly person who lived a dervish-like life. He was always conscious of not being a burden on his children. He would do all his work with his own hands. If need be he would wash his clothes and do the stitching too. Whenever we called him over the telephone he would talk for a short period of time and then give the telephone to our mother so that she could say hello and we would not acquire a huge telephone bill. His writing was very sweet and pleasing. We used to really enjoy reading his letters.

My dear *Abbā Jan* used to treat the *Jāmi'a* students with great love and affection. As far as it was possible he would give them some monetary support, if needed. In particular, he would encourage us to help in the marriage expenses of poor students of the *Jāmi'a* and after collecting money from us give it to the students. In 1989, by the grace of God *Abbā Jan* got the opportunity to participate in several *Jamā'at* functions. First he attended the Jubilee Centenary function in Washington DC and then he got the chance to visit Toronto, Canada twice. Once to participate in Jubilee Centenary banquet and second time to attend *Jalsa Sālāna* Canada. He also attended *Jalsa Sālāna* USA in Washington, DC and then went to Los Angeles to attend the opening ceremony of *Baitul Ḥamid* Mosque. There he did sight-seeing and also saw Disney Land. After that he went to London to attend the UK *Jalsa Sālāna* and then he attended *Jalsa Sālāna*

held in Calgary, Canada. He was planning to go to Pakistan and went to Bazaar to get photos taken for visa purposes when he fell ill. From there he was taken to the Hospital and he died there.

Ḥaḍrat Khalifatul Masīḥ IVth in his Friday sermon which he delivered on November 3, 1989 spoke kindly about *Abbā Jān*. In his sermon he mentioned that *Abbā Jān* was an excellent teacher. In this regard I recall that when I was in ninth or tenth grade, I rarely studied from Religious knowledge book. Close to examination time I would tell *Abbā Jān* to come from the *Jāmi'a* earlier that day in the evening, and he would do so. Then I used to ask him questions and he used to tell me the answers to the questions. When I went to school next morning my friends were always waiting for me. They knew that today I have studied the subject from my father. Anything they wanted to know they used to ask me. During the last year of College I had taken Arabic as my optional subject. There was a break of five days before the final exams so I went to Rabwah. *Abbā Jān* taught me Arabic and covered the whole year's course within five days. In the final exam I received 90 marks out of 100.

I pray to God Almighty that may God Almighty grant my dear father the best high status in the heaven and accept his prayers which he did for us and grant patience to all his dependents. *Āmīn*

ذَهَبَ الَّذِينَ أَحْبَبُهُمْ

dhahaballa dhīna uḥibbuhum

Those whom I loved have passed away

The Old Intemperate (Close) Companions are Leaving Us

Pir Ṣalāḥuddīn Ṣāḥib

Malik Ṣāḥib's demise is such a national loss which apparently we do not see being recompensed soon. May God Almighty raise his status and grant patience to all his dependents.

I have benefited tremendously from two ‘*Ulemā*’ of the *Jamā‘at*. They are Jalil Ṣāḥib and Malik Ṣāḥib. Malik Sahib has reviewed word by word my Urdu translation of the Holy Qur’ān and corrected the grammar mistakes and mistakes concerning *Fiqhī* issues.

Throughout my life I have never come across such a kind and affectionate teacher. Pride and boastfulness which often engulf the scholars - there was not a slightest trace of that in him. He was an authority in Arabic Grammar and there was no other scholar of that standard in our *Jamā‘at* today. Rather, I do not see anyone even close to him in knowledge. I was compiling a dictionary of the Holy Qur’ān when Ḥaḍrat

Ṣāḥib told me that if I face any difficulty I should let him know.

I was not clear about "*Af'āl Ta'ajjub*". Malik Ṣāḥib considered it to be "*Mujarrad*" (incorporeal). However, certain other scholars due to its shape considered it from "*Af'āl*". Professor Lane also has mentioned it under "*Af'āl*". Certain scholars sent me some references in support of their point of view. I wrote a letter to Ḥaḍrat Ṣāḥib. Ḥaḍrat Ṣāḥib sent my letter to Malik Ṣāḥib. In response to the letter Malik Ṣāḥib wrote a lengthy note consisting of several pages which Ḥaḍrat Ṣāḥib sent to me. I thought that after writing this note Malik Ṣāḥib had finished his job and obligation. However, after that Malik Ṣāḥib visited me three or four times and spent hours making me understand it. As a result of this a dull student like me also understood that his interpretation is correct.

In the dictionary when I started to describe "*Jizya*" (poll-tax) I had a hard time explaining it. I wrote to Malik Ṣāḥib. He gave me a very clear and supported explanation which was totally different from the explanation given by non-Aḥmadi scholars. The explanation to which Malik Ṣāḥib had guided me was basically similar to the note I had written in the dictionary but still it was different than my note. I sent its translation to Malik Ṣāḥib. He wrote back to me that your theory is more according to the Holy Qur'ān. *Subḥānallāh!* What a world of difference. On one side a *Faqīh* (Muslim Jurist) of such a high status and on the other side a first grade student. Despite that he did not feel any hesitation to accept my explanation instead of his own. I have observed the same good quality in Maulānā Muḥammad Aḥmad Ṣāḥib Jalil. As far as English is concerned I have benefited a lot from the late Professor Ḥamīd. He also possessed this good trait. However, when I wrote to a famous commentator of the Holy Qur'ān that you have given translation of "*Avy*" as 'took away separately' what is the proof for this translation, he responded so arrogantly that after that I stopped all correspondence with him.

Whenever I had the company of Malik Ṣāḥib I always felt spiritual happiness. He was not only a teacher to me but also a loving and affectionate friend. I did not see in him an iota of selfishness, arrogance or snobbery. I felt as much sadness upon his demise as I did when my father

died.

I have studied the Holy Qur'ān from my father, Jalil Ṣāḥib and Malik Ṣāḥib. May Allāh bless all of them. I consider the status of an affectionate teacher more than that of father. Although most of the time my

life passes in my room, I feel that the world has become somewhat empty and deserted.

Those whom I love and those whom I like are greater in number in the other world as compared to in this world and I possess a disposition which likes democracy.

How beautifully one poet has stated:

الَّذِينَ أُحِبُّهُمْ ذَهَبَ
فَبَقِيتُ مِثْلَ السَّيْفِ فَرْدًا

alladhīna uḥibbuhum dhahaba
fabaqītu mithlassaifu fardan

Those whom I loved have passed away
and I am left like a sword which is always alone in a scabbard.

Full of Affection

Ṣāhibzāda Mirzā Abduṣ Ṣamad Aḥmad Ṣāhib

The honorable teacher, Ḥaḍrat Malik Saifur Raḥmān was such a teacher that everyone considered it an honor to be his student. I am also one of those students who had the honor of learning *Fiqh* and *Ḥadīth* from Ḥaḍrat Malik Ṣāhib. I have been acquainted with Ḥaḍrat Malik Ṣāhib since my childhood. His middle son, Hishām Malik was my classmate in High School and Malik Ṣāhib's wife was my teacher during my early school classes. Thus, I had a very close relationship with Ḥaḍrat Malik Ṣāhib. However, when I received the honor of being his student after my admission in the *Jāmi'a* I always felt that he was not just a teacher but also a good friend due to his close relationship with all students; they considered him their best friend. He gave them fatherly love and affection. I remember that a few days after my admission in the *Jāmi'a* Malik Ṣāhib told me that if I face any difficulty or if there was any problem with studies I should come to him without any hesitation. Then, I started to go to him without any hesitation to talk more about my friends' problems than my own. Never did Malik Ṣāhib show any dislike for that. Rather, he always listened to me and guided me.

The first time I went to see him to make a recommendation was about my friend who had joined the *Jāmi'a* as a student one year before me but he could not pass the final exams in his first year. The administration had decided that since he could not cope with the studies he should be discharged from the *Jāmi'a*. This friend of mine was extremely disheartened and worried. I told him that there is only one choice you have

that is we should see Ḥaḍrat Malik Ṣāhib about this matter. We will ask him to give you reprieve for one semester. Accordingly, while we were fearful still we went to see Ḥaḍrat Malik Ṣāhib and told about our desire. After listening to us he smiled and said., "You have created a difficult dilemma for me." After few days I learned that my friend was given permission to attend classes for one semester. By the grace of God my friend worked hard and kept on passing exams and ultimately became a missionary.

Ḥaḍrat Malik Ṣāhib strongly believed in maintaining discipline. In this regard he used to keep an eye on even small matters. He wanted to see each student perfect from each angle. Despite his old age he would come to the assembly every day on time. He would watch each student when they walked towards their classes from the assembly. He would observe them with a keen eye and tell them about things that were amiss about which even the students were unaware. To some he would point out that their shoelaces were not tied and to others about their shoes being unpolished or the collar of the shirt being crooked or the button of the shirt is missing, etc. He would make all these observations and tell the students so fast that it was amazing.

If a noise was coming from a classroom or students were leaving the classroom without permission he would be very strict and harsh with the students. However, his strictness and harshness used to be very effective and every student used to realize his own mistake. However, it is strange that after being harsh and strict he would forget the whole matter as if nothing happened. After a few days students again used to behave mischievously. Ḥaḍrat Malik Ṣāhib loved students so much that I do not remember a single occasion when he was strict and harsh with the students and later on did not try to console them in one way or the other. He always consoled them, whether it was an individual who was punished or it was a collective punishment to the students. He often called students in his office to console them. Sometime he would entertain them with tea and other times with *Jassi* (diluted curd or milk).

During the *Jami'a* studies long distance walking by foot was part of the curriculum which was very rigorous training. Our class had to go from

Rabwah to Sargodha, then to Khushab and then make the return trip from Khushab to Sargodha and from Sargodha to Rabwah. We had to cover about 180 Kilometers in four days. The rules and regulations of the trip stated that we would only eat the food which we took with us upon leaving from home. We were not allowed either to buy or to ask food from anyone. The administration also would not provide anything to eat during the trip. On the second day almost all the food we were carrying had been finished. Only biscuits and roasted lentils were left. When Ḥaḍrat Ṣāḥib arrived Khushab to observe us on the second day of the trip we all tried to find a way to get fresh food at dinner time. When we mentioned this to Malik Ṣāḥib he rejected our proposal. He said the restriction is part of the training so you have to comply with the conditions of the trip. You have to bear the hardship. However, we continuously kept on pressing Malik Ṣāḥib that he should give us permission to have just half a loaf of bread with curry. Finally, when he was about to leave he gave permission to us to have a loaf of bread with curry.

As I have mentioned earlier Malik Ṣāḥib had a loving fatherly relationship with the students. He used to keep an eye on the circumstances of each student. He used to quietly help students who needed financial assistance. He helped them to the extent that all their needs were fulfilled. I came to know about this when I mentioned to Ḥaḍrat Malik Ṣāḥib about one of my friends whose financial situation was very poor that he was very troubled. Malik Ṣāḥib did not know about his financial situation. Later on I never found my friend facing a financial problem and he appeared always happy.

Ḥaḍrat Malik Ṣāḥib often used to tell us about events in his childhood. He also told us about how he accepted Aḥmadiyyat. Once I said to him that most of your early studying period was passed away in skipping and jumping and now by the grace of God you are *Mufti Silsila*. He said all this is due to the kindness of Ḥaḍrat Muṣleḥ Mau'ūd^{ra} and with tears in his eyes said, "I was nothing, still I am nothing. Ḥaḍrat Muṣleḥ Mau'ūd^{ra} worked hard on me. He sent me from one institution to another institution to study and gain knowledge. Whatever respect I have in Aḥmadiyyat it is only through the grace of Allāh and I could not have achieved this had I

stayed in my other life."

Malik Ṣāḥib was very fond of recreation. Those who did not have a close relationship with him must be thinking that a saintly man having a reticent disposition who is also *Muftī Silsila* must be ineterested only in reading, writing and teaching. Whereas Malik Ṣāḥib very much enjoyed recreation and at least once a month would definitely make a picnic program. Often he would go to river during the moonlit nights. I am grateful that I had the opportunity to accompany Malik Ṣāḥib to these picnics. He would always contribute towards picnic expenses with great fondness. He would always ask how much contributions are being collected for the picnic and then pay his share. If food was prepared at home then he would ask what food he was to bring from his home.

The last thing I want to say is that he showed extreme respect for the family of the Promised Messiah^{as}. I can recall an incident when I told Malik Ṣāḥib that whenever I come to see you, and you always stand up I feel ashamed to see that. He said, "You are related to the Promised Messiah^{as}, why should not I stand up?" I always told him please do not stand, I am nothing. However, he always gave me the same answer.

I am greatly honored that I am not only a pupil of Ḥaḍrat Malik Ṣāḥib but also a pupil of his wife. I received my earlier education from her. May Allāh bless his soul. *Āmīn*.

A Heart Full of Affection and Love

Khawāja Ayāz Aḥmad Ṣāḥib Sajjād

During one's life, sometimes a person encounters certain personalities who despite having no kinship become so closely related that their memories overtake the memories of many near relatives. Ḥaḍrat Malik Ṣāḥib was such a person who possessed such a beautiful and attractive personality that often when one compared his affections with one's own parents' affections often the balance tilted towards Ḥaḍrat Malik Ṣāḥib and it still does. He was a gentle, forbearing, humble, and dignified person. He was such a person who could charm and captivate the hearts and minds of others.

Even if one did not have a long-standing acquaintance with him he appeared to each person so close that each thought that he liked only him the most. He was such a teacher who did not just teach the subject matter, but rather, like an affectionate father, also desired good for each student in every respect. He used to be very happy to see good progress of his students and always prayed for them that they make further progress just as a father feels a special kind of satisfaction and happiness upon seeing his son making excellent progress. It is as if he says: "My blood increases when I see you excel."

It was late October 1977 that the Annual *Ijtimāʿ* of *Anṣārullāh Markaziyya* was being held in the courtyard of the office of *Anṣārullāh* when my father and I got the opportunity to see Malik Ṣāḥib. I had come to seek admission to the *Jāmiʿa*. Admissions in the *Jāmiʿa* were almost over by that time. However, he told my father that he could leave as he would take care of my admission. The fact is that until the completion of my studies in the *Jāmiʿa* (i.e., May 1984) he took care of me just like his own

child and thus beautifully fulfilled the promise he had made with my father.

After admission in the *Jāmi'ā* from beginning to the end of my studies the one thing which I noticed repeatedly was that his personality was a unique combination of informality and dignity. The students had extraordinary respect for him. As a result of this extraordinary respect everyone felt a special kind of awe which cannot result from pomp and pretension or toughness. In fact this awe in reality was the result of his saintliness, righteousness, charisma, affection, honesty and prayers.

Despite his dignified personality and having a special kind of nature he possessed such unusual charisma which brought everyone who met him close to him. During the cold days of winter, whenever there was a free period or when a teacher due to other duties was late for few minutes, the students always gathered in the sun in the veranda. During that time if he showed up while conducting his usual rounds, the students upon seeing him used to run to the classroom and take their seats. They did so out of fear. Rather, as I mentioned earlier they did so due to a special kind of awe which they felt from the respect they had for him. This often prohibited bad behaviour of the students. The most significant thing about him was that everyone had easy access to him. Everyone was confident that he would be heard to. It never happened that he made a decision concerning someone without listening to his side of the story. If there was a complaint about someone he would give him full opportunity to explain his position concerning the complaint.

The extent of his courage was so enormous that if someone despite his innumerable favors acted disrespectfully towards him, his favors continued unstopped like a roaring sea. His kind manners would win the heart.

Whenever it became essential to punish someone for the sake of his moral training he would punish him. However, the observer always felt that he was suffering greater pain than the one being punished. After giving the punishment his loving favors would shower upon him like a pleasant cool drizzle and it used to become apparent to the student that he was not at all

angry with him. Rather, he was angry due to his mistake.

Once due to the poor educational performance of our class it was decided that the whole class would not be allowed to go home for *‘Īd* (which was after few days) holidays. Instead the students would stay here and study during these holidays. Once he had made a decision he would not budge from it. We tried utmost to change his mind so that we could go home during the holidays. But we were unable to change his decision. However, later on he told us that *on ‘Īd* Day after *Fajr* Prayer till *Ishā’* Prayer time we were given time off from studies. During the days we were not allowed to go home and various teachers regularly came and taught us under his supervision. At the end of the stay feasts were organized twice for the whole class and a large amount of money was also given to arrange for a picnic.

He never imposed his personal likes or dislikes about a matter. He was by nature a broad-minded person and he would always accommodate another person's legitimate point of view or mode of action. He would never impose his point of view or will either on teachers or on students. However, in a special manner he would let others know his heartfelt desire and happiness. His way of communication was more effective than giving an order. Remorse was totally opposite to his nature. He would neither himself derive meanings from a statement or a word without strong reasoning and by speculation only nor would he let others do so.

To participate in amenities and enjoy the happiness of the students was a distinct feature of his personality. Besides the collective picnics organized by the students whenever some students organized a picnic program by themselves and requested Malik Ṣāḥib to join the picnic he always accepted their invitation. He was very close to the students. During the picnic he stayed with the students and also made them laugh with gentle talk and decent jokes. However, in his conversation he always kept the students' moral training in mind and gave it preference over other matters. During a *Jāmi‘a* students' picnic he always stayed at the picnic for the whole duration and while enjoying the picnic he carefully evaluated the potential of each student. During a humorous program if he observed anything which he thought was improper he would immediately tell the

students to stop it. Students often used to visit him at his home and without any hesitation tell him about their difficulties or to talk about their needs or just to visit him.

He was not careless with regards to moral training of even those whom he loved the most. One way he evaluated moral training was that he would give money to students who were either not in need of money or who were rich and then he would observe them with sharp eye to determine for what purpose they used the money.

Here is an example of another way he administered moral training. Once he called for me. When I came to see him he gave me some money and told me that time for *Maghrib* Prayer is close and that I should rush and buy some fruit from the market and give it to Khālīd Maḥmūd Sidhoo at the College Tuck shop who has to break his fast. I did what I was told to do. After a couple of days he called me again and asked me what did I do with the money he gave me. I told him that I did what I was told to do. He told me that it was not good enough just to do what I was told to do. After doing the job I should have given a full report especially about the expenses, etc.

I do not know how he came to know about the difficulties, worries and needs of the students. Certainly, it was not the case that a student talked with someone about his needs and he conveyed the information to him. A friend of mine told me that he had just joined the *Jāmi'a* and did not know anyone in the *Jāmi'a* when unexpectedly he became in need of a large amount of money. He became extremely worried. He prayed to God Almighty and did not mention to anyone about his need. In the Hostel, certain students with permission used to go at night in the room of one student to study. Unexpectedly, Malik Ṣāḥib made rounds of the Hostel at night and visited each room. He went to the room of the student who was in need of money. However, the student was not in his room as he along with other students were gathered in another student's room to study. Due to the heat the student had removed his shirt and placed it on the back of the chair in his room. The student told me that when he returned to his room after studying he noticed that his shirt on the back of chair was not placed the way he had left it. He noticed that the pocket of the shirt had

some money in it. He took out the money and was surprised to find out that the amount of money was exactly the same as what he needed. Certainly, Malik Ṣāhib possessed a spiritual way of knowing about these things.

Once during the month of *Ramaḍān* which fell during the summer months I came to Rabwah so that I could keep some fasts in the Center of the *Jamā'at*. Malik Ṣāhib assigned me the duty of collecting references in the *Khilāfat* Library. I showed him daily the work done. Unexpectedly, I spent all the money I had with me and I did not have even the fare to return home. There was no money left even for *Saḥrī* and *Afṭār*. I was coming from *Khilāfat* Library preoccupied with monetary concerns walking on the dirt road at the back of the *Jamī'a* near the Railway Line (where now there are several grocery shops) when I saw respected Malik Ṣāhib on a bike coming towards me. It was an extremely hot day. Malik Ṣāhib gestured for me to come under the shade of a tree. He got down from his bike, and took out an old mailing envelope from his pocket in which there was a large amount of money. He gave all the money to me and said, "You are working so this is reward for that. You can use it for *Afṭār*, etc."

He had detailed information about all his students: Such as family ties, who is his father, brothers and sisters, what are their occupations, the family's financial status and whether any member of the family was well-known. etc. He would deal with each student according to his nature, temperament and household situation.

If anyone mentioned to him about his difficulties or worries he would listen with full concentration. He would not only give sound advice which would help console the person, but he would also as far as possible try to openly or secretly solve his problems.

He was very regular in coming to the *Jamī'a* early in the morning at the Assembly time. After recitation of the Holy Qur'ān and head-count when students in rows moved towards their classrooms he would observe thoroughly each student from head to toe. If he found any student not wearing the uniform, or was wearing a shirt which was missing a button or torn, or shoes which were not polished he would call the student out of the

line and politely admonish him. Sometimes he would send the student to the hostel and advise him to come back after taking care of the deficiency. If he saw some signs of worry on someone's face he would ask him to come to his office and then he would inquire about the problems so humbly that one had no option but to confide in him. He always encouraged students to keep a beard and to keep a cap on their heads. He always advised the students politely to do so. He was never harsh or tough as far as implementation of this policy was concerned. He always advised students in such a way, whether it was done collectively or individually to the students, that it never hurt the feelings or damaged the self-esteem of a person.

Often when a teacher did not show up he took the class. While teaching sometimes he told his personal story to the students or talked about his elders. Sometimes, he asked certain questions to the students. Once, a teacher did not come, so he took our class and asked a question from all students. One student answered. He told him to remain standing, All other students gave answer which was different from the first student. He made all these students also stand. Then he told that the answer given by the first student was correct. I was trying to judge whether you answer the question according to your own thinking or not.

He had another peculiar habit that he would use examples and riddles to teach and advise the students. Once he came to take our class and told us to solve a problem. He said, "I have bought a new tub. There is no outlet in the tub for the release of the water. The tub is filled by connecting a rubber pipe to a water outlet. It has happened couple of times that the tub was filled with water but water disappeared from the tub without using it for any purpose. What caused it?" All of us thought a lot and tried our best to find the cause of this phenomenon but we were unable to pinpoint the cause. Then he told us the solution of the riddle, "The reason for the disappearance of the water is that the pipe outside the house is relatively lower and when the water stops coming in, since the tub is at a higher level than outside all the water moves out through the pipe and thus the tub becomes empty." He did not end the story as a riddle. He related it to human life. He said that same is the situation with human beings that sometimes either they cannot see hidden obstacles or do not pay attention

to the obstacles. However, sometimes these obstacles ruin their capabilities and potential in apparently invisible manners. Therefore, one should keep observing one's life minutely. Certainly, many of us have benefited from his advice and many will continue benefiting from it.

Despite being an affectionate, kind and loving person he was a man of principles and very strict in following the rules and regulations. For example it was required by the rules and regulations of the *Jāmi'a* that before submitting an application to the Principal for permission to go on vacation the application must be signed by the person in charge of the Training Group and by the Superintendent of the Hostel. No matter how close a student was to him he would make sure that the rule was followed before approving the application for vacation.

He has left us. However, his pleasant memories will always remain with us as they are our life-earning. These will keep guiding and supporting us while traversing the delicate path of *Waqf-e Zindagī*. Our eyes have been deprived of seeing him. However, he is in our hearts and minds. Through our hearts we can always see him, talk with him, get guidance from him and feel the sweetness of his love, kindness and affection. However, we can do so only with intense pain and indescribable emotion, and the feelings that a person would not understand unless he had the opportunity to grow under the shadow of a tree having innumerable shade-producing branches and had the chance to taste his benevolence.

O our Lord! We plead to You that You grant reward to Malik Ṣāhib for his beneficence and favors. Just as we cannot even count the favors and comprehend the beneficence of our parents, similarly, we cannot count the favors and comprehend the beneficence of Malik Ṣāhib. We beg to You O Lord that You give him reward on behalf of us for the favors he has done to us. *Āmīn*

Charming Memories

Abdul Bāri, Calgary, Canada

Ḥaḍrat Malik Ṣāhib stayed for approximately three and half years with us. During this period I had the opportunity to watch him closely. Everyday for hours I got the chance to talk with him on different topics. Moreover, I got the opportunity to accompany him during several trips. This life is mortal and sooner or later everyone has to leave this world and no one can circumvent this rule of life on the earth. If it were possible to circumvent this rule Malik Ṣāhib possessed such a personality that he should have lived for centuries. His whole life, sleeping, waking up, sitting and standing - all actions were dedicated in the service of the *Jamā'at*. Every moment of his life was dedicated towards loving and helping the humanity. He was a tall person with wheatish white complexion. He had a medium size full beard which suited on his face nicely. He looked elegant with a black *Jinnāḥ* cap. When he talked it appeared as if flowers were blooming. However, in general, he liked to keep quiet.

The first time I got the chance to meet Malik Ṣāhib was probably in 1964. I had come to Rabwah to attend a *Ta'limul Qu'rān* Class (in July 1964). Malik Ṣāhib used to come to take the class and after taking the class he would always leave quietly. Then again I got the chance to attend the class in 1965 and 1966 and again I got the chance to meet Ḥaḍrat Malik Ṣāhib. The sole reason for my meeting him used to be that he was *Mufti* of the *Jamā'at* and had a high status in the *Jamā'at* and it carries a reward from Allāh to meet such persons. This acquaintance with him was one-sided. I knew him but he did not know me at all. In 1969 I left Pakistan and came to Denmark and thus the chances to meet Malik Ṣāhib ended. In 1972 my brother, Chaudhary Fazl Qādir Ṣāhib of Kamalia started to look for a girl to arrange my marriage. I was keen to marry a girl

belonging to a family serving the *Jamā'at* and thought it to be a great honor to marry in such a family.

When a proposal of marriage with one of the daughters of Malik Ṣāḥib was sent to him, he wrote a detailed letter in which keeping in mind,

قُولُوا قَوْلًا سَدِيدًا ۝

Qūlū Qaulan Sadīda,

Let them say the right word. (4:10)

he wrote in detail about his daughter. He also wrote that one should not judge a person based on his reputation as sometimes one has such a good reputation which he may not deserve. So do not base decision on one's good reputation. He also mentioned in detail about the height, complexion and nature of the girl. He asked me to pray, and do *Istikhāra* and then inform him whether the matter should be pursued further or not. *Alḥamdulillāh* after *Istikhāra* (Prayer for dream serving as augury) it became clear that it is a good proposal, so the matter was further pursued. In 1973, Ḥaḍrat Khalīfatul Masīḥ IIIth announced our *Nikāh*. After the *Nikāh* I received another detailed letter from Malik Ṣāḥib in which he had congratulated me and given some guidance with regards to marriage which was as follows:

"At the occasion of marriages people often waste a lot of money, one should avoid doing so. Money is a useful thing. So one should save it and use it when there is real need. For the bride true happiness is love of her husband. If she gets her husband's love then the jewelry loses its importance. Love and friendship creates a scenario in which the couple feels as if they are living in heaven. Your *Nikāh* ceremony has taken place. Therefore, now you can write to the girl who soon will become your wife. Both parties enjoy writing to each other, they feel happiness in doing so and also remain in touch with each other."

Soon after the *Nikāḥ* our marriage ceremony took place and Bushra (daughter of Malik Ṣāḥib) arrived in Copenhagen as a bride. After the marriage I regularly received letters from Malik Ṣāḥib. I enjoyed very much reading his letters. His writing was very pleasing like flowers arranged in a garland. In 1974 he wrote that he was now 63 years old. He further wrote,

"I have lived my real life and now any increase in life is due to extra blessings of Allāh." (The Holy Prophet^{sa} had passed away when he was 63 years old. He was referring to it).

First Trip to Canada

Ḥaḍrat Malik Ṣāḥib came to Toronto, Canada on May 18, 1976 with his wife and two sons, Hishām Qamar (who has been President of Edmonton *Jamā'at*) and Aṭḥar Bashīr (who had served as National *Waqfe Jadīd* Secretary in the USA and is currently working as Assistant General Secretary USA *Jamā'at*). The same year Ḥaḍrat Khalīfatul Masīḥ IIIth also visited Canada and was pleased to see Malik Ṣāḥib in Canada. Malik Ṣāḥib was fortunate to accompany Ḥaḍūr to Niagara Falls. It was a very small group which was being guided by the Mayor of Niagara Falls. Ḥaḍrat Malik Ṣāḥib also got the opportunity to drink tea with Ḥaḍūr at the CN Tower restaurant.

During his stay in Canada he missed Rabwah a lot. He wrote a letter to Maulānā Ghulām Bāri Saif Ṣāḥib which was published in the '*Anṣārullāh*'. He wrote in the letter,

"The dirt of our dear 'Rabwah' is a thousand times better than the tar-roads and grassy fields of Canada. To be soaked in that dirt has its own special kind of enjoyment."

Second Trip to Canada

In June 1984 he came to Canada for the second time. On the way to Canada he stayed for one month in London. Then after visiting New Jersey and Yorktown, Virginia on August 16 he arrived in Calgary and stayed with us. It was a great honor for me that an angelic person like Malik Ṣāḥib had lived in my house. We used to eat lunch together daily and thus used to get the chance to talk on different topics. During these talks it never happened that he had said something which did not make sense. He always mentioned the names of the learned scholars of the *Jamā'at* with great respect and talked about their excellent qualities. He would get ready to start working around 8:00 am everyday. He would sit with the support of a large pillow and continue working for around eight hours to prepare different books. During his stay here he completed *Ḥaḍiqatun Ṣāliḥin* work which involved the addition of *Aḥādīth* on different topics and the completed book had 1,000 *Aḥādīth*. He wrote scholarly articles on topics such as, "*Tārīkh Afkār Islāmī*", "*Dārul Ḥarb* and *Dārul Islām*" and sent these to the Center in London. He would go to the University of Calgary's Library and study Arabic books for hours. He used to say that he wished that he had the opportunity to benefit from such Libraries when he was young and thus would have acquired more knowledge.

Travels

During his stay in Calgary he got chance to travel a lot. Particularly, during 1989, the Jubilee year, he traveled a lot. He went to London to attend the annual gathering. Then he went to Toronto to attend the Jubilee *Jalsa*. He attended the opening ceremony of Los Angeles Mosque. When Ḥaḍrat Khalīfatul Masīḥ IVth visited Calgary and Edmonton, he went to Edmonton.

Although he was weak and his body was not cooperating with the spirit, he used his will power to the fullest. Once I mentioned to him that Ḥaḍrat Khalīfatul Masīḥ IVth had visited Jasper (a place near Edmonton)

and asked if he would like to see the area? He agreed to go. He traveled for about 350 miles in car and was very happy to see the place Ḥaḍūr had visited.

Kindness of the Khalīfatul Masīḥ IVth

Ḥaḍrat Khalīfatul Masīḥ IVth was very kind to him and had done many favors for him. I would like to mention one of these here. There was a *Jamā'at* gathering in Edmonton for which members from all of Western Canada had come. At lunch time, the organizers told Ḥaḍūr that the food is ready and he should start his lunch. Ḥaḍūr came to the food table and asked where is Malik Ṣāhib? He was told that he is here. Ḥaḍūr asked Malik Ṣāhib to come close to him so that he could serve food to him as he is his teacher. Then Ḥaḍūr first placed the food in Malik Ṣāhib's plate and then took for himself. Then both sat together and ate the food.

Illness

Ḥaḍrat Malik Ṣāhib was suffering from diabetes for many years. He was 73 years old when he came to Canada in 1984. Although physically he was weak, he was young in spirit. He had undergone many operations. He had undergone eye surgery which was successful. In 1985 he had undergone a prostate operation. Later on he had to undergo gallbladder surgery. By the Grace of God both surgeries were successful. Success of such big operations at an old age was miraculous. I felt that his living until 1989 was in itself a miracle. When he was undergoing an operation of his pancreas in 1985 the doctors after reviewing the X-rays, etc., told us that he had pancreatic cancer. The doctor told Hishām Qamar to tell his father about his disease. When Hishām told him that he had pancreatic cancer he said, "O Whatever is the Will of Allāh." The doctor told us that the maximum time he would live was six months.

After completion of the operation the doctor told him that he had bypassed the cancerous area and did not touch the cancerous part. Ḥaḍūr's prayers for him were continuous and when the doctors checked him for cancer after six months they were surprised to note that there were no signs

of cancer at all. He said I do not know what happened and how it disappeared. There is absolutely no sign of it in his body. Ḥaḍrat Malik Ṣāḥib lived for four years after this operation and traveled a lot. Ḥaḍrat Malik Ṣāḥib used to write letters to Ḥaḍūr for prayer very regularly. He kept on receiving Ḥaḍūr's prayers and as a consequence was able to see the Jubilee *Jalsa*.

Demise

On the afternoon of October 22nd 1989 we received a call at home that Ḥaḍrat Malik Ṣāḥib had suffered a heart attack in a Plaza in Edmonton "He had gone to the Plaza to mail a letter to Ḥaḍrat Khalīfatul Masīḥ IVth and to do a few other errands and he has been taken to a Hospital by an ambulance. The message further stated that the doctors had told him to inform his relatives about the seriousness of his condition. Calgary is about 300 Kilometers from Edmonton. My family and I reached the Hospital in Edmonton in the evening. We said *Assālamu 'Alaikum* to Ḥaḍrat Malik Ṣāḥib which he acknowledged by saying, "*Wa 'Alaikumus Salām*". I inquired about his condition. He said, "I am all right". The night passed fine and in the morning again we visited him. He seemed to be all right. Around 2:00 pm I asked him for permission to leave. He asked, "Where are you going?" I told him that Dr. Mujeeb Raḥmān and Amatul Latif are arriving I am going to receive them at the Airport. Upon hearing this there appeared happiness and a smile on his face. After two hours when I came back with Mujeeb Raḥmān and Amatul Latif I saw that his condition had worsened. Despite this deterioration when Mujeeb said, *Assālamu 'Alaikum* he opened his eyes and said, "You have come."

Dear Mujeeb asked the cardiologist about his condition. He said, "Malik Ṣāḥib was able to deceive death two years ago but it seems that this time he will not be able to do so." On October 24 until early night time, Malik Ṣāḥib's wife, sons and daughters stayed in the hospital and then returned home. However, around 1:00 am a telephone call came from the Hospital that his condition had worsened. Immediately, Dr. Mujeeb Malik, Hishām and myself went to the hospital. We were sitting next to his bed

when around 2:27 am he passed away and went to his Creator. *Innā lillāhi wa innā ilaihi rāji‘ūn*. On October 25 at 7:00 am I called London and told Ḥaḍūr about the demise of Ḥaḍrat Malik Ṣāḥib. Ḥaḍūr after saying *Innā lillāhi wa innā ilaihi rāji‘ūn* said, "A faithful friend has passed away." Ḥaḍūr inquired about the funeral and burial arrangements. I told Ḥaḍūr that his body is being taken to Rabwah for burial. *Jamā‘ats* of the Western Canada have been informed and arrangements are being made to offer his Funeral Prayer. The local *Jamā‘at* took care of the responsibilities in an excellent way. A large number of Aḥmadis traveled long distances from Calgary, Saskatoon, and Vancouver to attend his Funeral Prayer.

I and Chaudhary Mubārak ‘Ali Ṣāḥib of Qadian had the honor to give him a bath. His Funeral Prayer in Edmonton was led by respected Mubārak Nazir Ṣāḥib. When his body arrived at Toronto Airport the local members of the *Jamā‘at* got the paper work done at the Airport and brought the casket to *Baitlu Islām* mosque where Toronto *Jamā‘at* members offered his Funeral Prayer. Respected Naseem Mahdi Ṣāḥib, *Amīr Jamā‘at* Aḥmadiyya Canada and his team made all the arrangements in an excellent way. Naseem Mahdi Ṣāḥib rendered his dues of being his student excellently. May God Almighty reward him in excellent manner. *Āmīn*. Then, his body was flown from Toronto to Karachi to Faisalabad and arrived in Rabwah.

Miscellaneous Matters

Ḥaḍrat Malik Ṣāḥib loved *Silsila ‘Aliyya* and *Khilāfat* with great passion. He was a practical example of a balanced life. He had the honor of being *Muftī Silsila ‘Aliyya* for a long period of time which was close to 42 years. He saw the period of *Khilāfat* of three *Khulafā’* and served the *Jamā‘at* during this period. He was in extreme love with Khalīfatul Masīḥ IVth. When anyone mentioned Ḥaḍūr's name his eyes would fill with tears. He used to say and pray that may God Almighty protect Ḥaḍūr from an evil eye. Ḥaḍūr had stimulated the progress of the *Jamā‘at* so much and so fast that the enemy was burning with jealousy. The enemy could do nothing

else except create such a situation that Ḥaḍūr had to migrate from Pakistan. Then he would say: "It will be better for the *Jamā'at*. The Holy Prophet^{sa} also had migrated under similar circumstances."

Certain people have the habit of exaggeration. They often pretend that their sphere of friendship and influence is enormous. One should listen to what they say so that their burden is relieved. One should not differ from such people as it creates a bad taste. Listening to such people will make them happy and the listener will not lose anything by doing so.

He used to say that one should participate in monetary sacrifices according to one's potential, so that one could easily pay and fulfill the pledge he has made. One should not make such pledges which he cannot fulfill and the pledge remains unpaid. *Jamā'at* has to carry on the work according to the budget. One should never desire for an office in the *Jamā'at*. If one is given an office then one should do the work to the best of his abilities and should not resign.

He always treated children with love and affection. At his demise a non-Aḥmadi who had come to attend his Funeral Prayer said that he liked very much the habit of Malik Ṣāhib that he always said "*Āp*" (polite for you) to the children when he talked with them. Children learn good manners.

God Almighty had granted him four daughters and three sons. By the Grace of God all are well-educated. Malik Ṣāhib's sons, daughters, sons-in-law and daughters-in-law, all are faithful to the *Khilāfat* and are standing in the front row of those who serve the *Khilāfat*. Certainly, Malik Ṣāhib's spirit would be happy to see that.

Probably he rarely played sports. However, he really liked to watch sports and would watch the sports with full involvement. In Canada he used to watch ice hockey with great enthusiasm and he possessed good information about the hockey teams. When Calgary's Hockey team (FLAME) defeated Montreal and won the Stanley Cup he was watching the match with his son in Virginia. As soon as the match finished he called me and congratulated me. He was a resident of Calgary too. How thoughtful

and considerate he was. I pray that may God Almighty elevate the status of Ḥaḍrat Malik Ṣāhib in the heaven and let us pass our life following his footsteps. *Āmīn, Thumma Āmīn.*

That Godly Figure

**Syed Mubashir Aḥmad Ayyāz,
Editor, the "Khālīd"**

I have many good memories of Ḥaḍrat Malik Saifur Raḥmān Ṣāhib. There are a lot of incidents involving his countless kindnesses, affections and generosity which I can never forget. All these incidents are keeping his memories alive in my mind even today. His affections are a beacon of light for me and make me earnestly pray for him. A few incidents are briefly presented here.

Ḥaḍrat Malik Ṣāhib, in general, was very considerate towards each student. However, he used to pay special attention to a student who was brilliant and had acquired a top position in the class so that his talent and abilities could be polished and made conspicuous. He wanted such students to advance further and specialize in fields most suited for them. He paid special attention to such students and also blessed them with his affections in special ways.

I was very fortunate and greatly honored to be one such student. Now, when I think about being one of the favorite students of Ḥaḍrat Malik Ṣāhib I feel a strange kind of happiness and delight. Often it happened that he called me to his office and asked what would I like to drink and other times he told someone to bring tea and he himself served tea, and sometimes he served sweets. All such kindnesses and affections continued until he left for Canada. I remember that several times he called me to his office and also invited me to visit him at his home. He was always so kind and affectionate that being just a student sometimes I felt ashamed that such a learned and honored member of the *Jamā'at*, and a principal of the *Jamī'a* is treating an ordinary and unworthy student in such a way.

Now I realize that it was all due to the extraordinary love he had for the *Jāmi'a* students. He loved the students even more than his own children. Once, while I was a student of *Ūlā* class I fell ill during the summer vacations. When an announcement about my illness was published in the *Al-Faḍl*, the next day, the respected teacher Munir Aḥmad Jāved arrived Narang Mandi Distt. Sheikupura (where in those days I used to live). When I saw him he told me that Ḥaḍrat Malik Ṣāhib has specifically asked him to visit you and inquire about your health on his behalf. Furthermore, he sent some money for me with the note that if I needed more money for treatment or assistance in any other way I should let him know. Then, after a couple of weeks he sent someone else again to inquire about my health. When the vacations were over and I returned to the *Jāmi'a* he came in person to the Hostel to check my condition. The fact is that in those days we just did not realize the high status of Malik Ṣāhib. We thought that to be *Jāmi'a's* Principal is a high status. So when Malik Ṣāhib visited me in the Hostel to inquire about my health I just thought, "*Kīrī kay ghar Narā'in āyā*" (as if a great personality paid a visit to a humble and lowly person). Now that I have realized the significance of his visit my earlier impression seemed to be correct. However, the kindness, affections and humility of Malik Ṣāhib and his high rank and status became much more shining and radiant than before.

Malik Ṣāhib in addition to being Principal of the *Jāmi'a* was also in-charge of the Research Cell which was established by Ḥaḍrat Khalīfatul Masīḥ IVth. With reference to this Research Cell I noticed that Malik Ṣāhib always gave preference to the assignment made by Ḥaḍūr over all other work. One had to see the anxiety and restlessness he felt at that time. As soon as he received an assignment he would call all the members of the Cell to his office and immediately start work on the project. It always appeared as if there was an emergency. We continued working while afternoon passed and then evening passed and night fell. We always wondered how such a frail person like Malik Ṣāhib continued to work with us like a healthy young and active soldier. He would check each reference himself and then make us translate it. To be honest I realized the depth of Malik Ṣāhib's knowledge when I saw him do extemporaneously such a

beautiful translation of the old Arabic commentaries and complicated literary writings that the listener used to be flabbergasted.

Malik Ṣāhib always gave preference to the assignment given by Ḥaḍūr over all other work and he would make us continue to do the work while he was supervising it in person until the job was done. With reference to the Research Cell I feel it important to mention another matter here. When the job given by Ḥaḍūr was completed or the time given by Ḥaḍūr to complete the job drew near, Malik Ṣāhib was always extremely worried and tried to find the way to get the completed work to Ḥaḍūr on time. He was worried about the possibility that the work would not reach Ḥaḍūr on time. He was worried that Ḥaḍūr may be waiting for the work. One had to see how frantic he used to be to deliver the work to Ḥaḍūr on time. Even today his efforts in this regard appear to be worthy of envy and extreme praise. Sometimes it happened so that he sent someone to bring a bicycle, to other to bring a *Tānga* (horse cart), and to another person to bring a car and at the same time he himself started walking on foot. When I think of that scene, even today, I feel some envy about how sweet a person he was. He really possessed an extraordinary passion to obey the Khalīfatul Masīḥ which coursed in him like blood in the arteries.

Another routine of Malik Ṣāhib was that he always arrived in the *Jami'a* before the start of the Assembly. He rarely missed it or was late. Sometimes it happened that during winter there was a lot of fog and Assembly started. The students thought that Malik Ṣāhib did not come and those students whose uniform was not in order felt relieved that they were saved from rebuke by Malik Ṣāhib. However, this was always a wish and a dream which never materialized. Ḥaḍrat Malik Ṣāhib despite being old and frail would overcome all kinds of hardships and weather-related obstacles and reach the *Jami'a* on time. He would always stand at a particular place and watch each student from head to toe and no one could save himself from Malik Ṣāhib's piercing eye. Whenever Malik Ṣāhib wanted a student to come out of the line he would indicate to him with his finger to come out of the line. Even now that scene is in front of my eyes. It used to be a very pleasant way of gesturing to the student to come out of the line and there was never any sign of anger or displeasure on his face. I remember

that once we were going from Assembly to classrooms and one of my shoelaces became untied which I did not notice. As soon as I passed by

Malik Ṣāḥib he said, "Ayāz Ṣāḥib! Both your shoelaces are dancing." Thus whenever he pinpointed a deficiency he would do it very politely. However, in his politeness there used to be such a dignity that one never thought of taking undue advantage of his politeness. His polite and kind way of telling about the deficiency used to be considered as an order and it had the effect of an order.

I remember an incident involving the way in which Ḥaḍrat Malik Ṣāḥib inculcated respect for the *Khiṭāfat* in us and made us understand importance of the fact that every moment of Khalifatul Masīḥ's time is important. I would like to describe the incident here:

"Once, I wrote an application to Ḥaḍrat Khalīfatul Masīḥ regarding permission to take BA examination (at that time Khalīfatul Masīḥ's permission was a requirement) and came to see Ḥaḍrat Malik Sahib. At that time I was a *Darjah Thālīthah* student. Malik Ṣāḥib was happy to see my application and wrote the following recommendation on my application "He is intelligent, responsible and active person. I recommend." When about ten days passed and I did not receive any response to my application and I had to submit my exam admission fee, I came to see Malik Ṣāḥib. He told me that I should go to Private Secretary's office and inquire myself about the application. So I went to the Private Secretary's office to ask about my application. I was told that they never received such an application. I went again to Malik Ṣāḥib and told him about the Private Secretary's response. Malik Ṣāḥib said, "What would you like to do now?" I told him that I would like to resubmit the application. Accordingly, I wrote another application. Malik Ṣāḥib again wrote remarks similar to what he had written on the previous application and resubmitted the application. In the meantime the Private Secretary's office had found my previous application and on it Ḥaḍūr had written, "Permission is granted." However, my second application also reached to Ḥaḍūr and again permission was granted by Ḥaḍūr. Both applications reached the *Jamī'a*.

Malik Ṣāhib called me in his office. When I went to see him he met me without a smile on his face which was unusual and said, "Without any reason you have wasted Ḥaḍrat Ṣāhib's time. Ḥaḍūr had to read two letters. See both your applications have come back. You should have waited for a while." During the four years which I passed with Malik Ṣāhib this was the only incident about which I can say that he showed some displeasure. I know there were several such times where he should have shown anger and displeasure but his kindness and affection came in the way. However, when it was essential to give training and matters were concerning *Khilāfat* he displayed anger and displeasure.

While Ḥaḍrat Malik Ṣāhib was very conscientious as far as keeping discipline was concerned his extreme affection often used to give some leeway in implementation of the rules. In this book you will read an incident where apparently Malik Ṣāhib digressed a bit from the rules. In fact, it was not violation of the rules. The rules and regulations are established by the Principal. Whenever he feels it proper and essential he can suspend the rules and regulations. Under exceptional situations rules can be bent slightly. However, whenever Malik Ṣāhib did so his intention was to foster the moral training of the student. Therefore, depending upon the circumstances and need he would become a bit soft in implementation of the rules. I would like to mention a couple of such affections shown by him from which one can judge how dear his students were to him. Sometimes he would accept the opinion of a student. This in fact was such an action that would make the student attached to him forever. He wanted to attach the students to him so that they become good followers of the system of the *Jamā'at* and excellent defenders.

Once, when we were *Darjah Thālithah* students, it happened so that quite a few students were annoyed with a teacher of a particular subject. In fact, almost the whole class was of the opinion that the teacher should be replaced with some other teacher. However, in principle, during the teaching sessions a teacher could not be replaced. When we could not find a way to change the teacher and were very disappointed, I gathered my courage and went to see Malik Ṣāhib in his office to talk with him about the issue. As usual Malik Ṣāhib asked someone to bring tea. I told him that

I had come to see him regarding a very difficult and important task. I told him the problem and that our education was being hampered. Malik Ṣāḥib said that it was quite difficult thing to do as in this way the whole system will be affected and turned upside down. However, when he noticed that I was insistent about the change he told me to come to see him the next day and that I should think again seriously about the issue. When I went to see him the next day after thinking for a while he said that I had put him in a difficult dilemma. He stated: "The only solution is that I myself teach the class as it will not be proper to replace him with another teacher. The problem is that I cannot teach now. Your classroom is on the second floor. How will I go upstairs." However, he was such an affectionate person that despite all the issues and difficulties he himself taught us throughout the semester. Earlier we had studied *Fiqh* from him. Now we were blessed that we studied *Ṣarf and Naḥv* also from him and that at a time when he had stopped teaching students. As far teaching of *Ṣarf Naḥv* by him is concerned, what can we say in praise when Ḥaḍūr has paid such a praiseworthy tribute to him in this respect. However, at the end of the semester the exam paper given by Malik Ṣāḥib turned out to be very difficult. In fact, it was an easy exam but there was only one question about a subject matter to which the students did not pay attention. One needed to secure 75% marks to pass the examination. Out of the class of 18 students there were only two students who passed. The rest of the students secured less than 75% marks and thus failed the exam. Unfortunately I was also one of the failed students. Malik Ṣāḥib called me to his office. By the Grace of God I used to secure first position in each class and it was rare that I had received less than 90% marks in *Ṣarf and Naḥv*. Malik Ṣāḥib asked me, "What happened? Was the paper really difficult?" I explained to him the situation clearly. He said if the paper was difficult for you then it must be very difficult for other students. Okay. This time I will be a bit lenient and all those students who had secured above 65% marks will be declared passed in the exam. This way besides me a few other students also passed the exam. Although this was a general affection of Malik Ṣāḥib to all students, however, I am still thankful to Malik Ṣāḥib's favor to me that he did not want to break my heart and wanted to pass me. He thought that I have always stood first in the class so there must be some reason that I got poor marks in this paper and due to this I may become

heart-broken. He did not let me feel that he was doing a favor to me. By bending the rules slightly he declared 65% as passing grade for that year. *Fajazā humullāh aḥsnaḥ jazā’*.

Malik Ṣāḥib would implement punishment only when it was the last resort and he felt that now it was necessary to punish. However, while serving punishment he would be careful that it did not injure the student's self-respect. Once, due to some reason a punishment was proposed for majority of students in our class. It was decided that after PT these students will do *Waqāre ‘Aml* (dignity of manual labor) in the courtyard of the *Jami‘a*. The day the punishment was to be implemented, we were astonished to see that Malik Ṣāḥib was also present there and he himself took part in the *Waqāre ‘Aml* along with the students. Where can we find such an affectionate Principal having extraordinary humility and meekness!

He was very fond of recreational trips and picnics. He often participated in picnics and enjoyed these. Several times we had the opportunity that Malik Ṣāḥib joined us in picnics. We saw that he thoroughly enjoyed the picnics along with the students. Rather, even now, I feel that often in the picnics there were carried out some humorous programs which in consideration of respect for Malik Ṣāḥib we should not have carried out in his presence. However, he possessed such a high level of broadmindedness that we never saw even slightest signs of displeasure on his face. He would keep his liveliness intact. He never let the students feel during the picnic that he is the Principal. Rather he was always with them as if he is their friend. However, he was never neglectful as far as moral training of the students was concerned.

Ḥaḍrat Malik Ṣāḥib had great love for literature. He liked to listen to good poetry. He used to read and also listen to good literature. Once he called me in his office and asked someone to bring tea, then he told me to recite some good verses of poetry. Then he advised me that I should memorize good verses from the poetry of famous poets. I remember that he gave the example of Ḥaḍrat Sheikh Muḥammad Aḥmad Ṣāḥib Maẓhar and Ḥaḍrat Chaudhary Muḥammad Zafrullā Khān Ṣāḥib that both remembered many good poetic verses. Rather he told me about Sheikh Ṣāḥib that he told

him that he remembered by heart around five thousand of the best Persian couplets. There are hundreds of incidents involving the love and affection of Ḥaḍrat Malik Ṣāhib. One after the other the incidents are coming to my mind right now. However, no matter how many incidents are mentioned the final outcome of these incidents is that his treatment of us with love, affection and kindness was like that exhibited by a father. Rather, I would say he was even more than a father. There was no artificiality, greediness or selfishness in his treatment of the students. The sole purpose of his affections, punishments, strictness in enforcing the rules and regulations was that the soldier of the spiritual army of the Promised Messiah^{as} becomes an efficient, conscientious and the best soldier. When this sword is given in the hands of the Khalīfatul Masiḥ it is not a blunt sword. Rather, it is a best, well-polished and sharpened sword. He could perform his duties excellently and also could exhibit all his skills which he had acquired during his training.

The thoughts behind his kindness, affection, and strictness with the students are apparent from the letters he wrote to different students during his stay in Canada. I would like to present here a few excerpts from these letters:

In one letter he wrote:

"On my arrival here the one thing I have realized is that the "*Shāhid*" (Graduates of the *Jāmi'a Aḥmadiyya*) which we prepare in the *Jāmi'a* are not given the tools that they need to work properly in these areas. Therefore, the hard work which is needed to be done here, due to their hesitation, they are unable to do it. There is especially extreme need that they should gain expertise in Arabic and English"

He wrote to one *Jāmi'a* student,

"It is obligatory upon me that I take good care of the needs of my children. You have same rights upon me as what children have on their fathers."

In one letter he wrote:

"I pray to God Almighty that with the help of the best efforts of all teachers the *Jāmi'a* makes progress by leaps and bounds. The best brave men come out of the *Jāmi'a*. They shine with respect to their knowledge and excel everyone in their deeds."

May God Almighty accept all these prayers of Ḥaḍrat Malik Ṣāhib and give him great reward and after him the *Jāmi'a* is never without such scholars and teachers. *Āmīn*

A Few Memories of Love and Affections

**Zaheer Aḥmad Khān Ṣāhib,
Assistant, *Mufti Silsila Aḥmadiyya***

Life is like a running river which while flowing through many cities and many villages, and crisscrossing beautiful scenery of all kind continues to move forward. So like that life is rapidly moving forward. During this period a human being keeps on establishing relationships with different kinds of personalities. This includes starting and ending of friendships and animosities with other human beings. Although this system continues like that in ones life, however, during it one comes across such personalities who become a precious treasurer for the rest of his life. Even a brief mention of such a person brings the beautiful scenes of his relationship in front of one's eyes.

The letter of respected Editor Ṣāhib of the monthly '*Khālīd*' in which he has requested several people to write about the incidents involving their personal relationship with Ḥaḍrat Malik Ṣāhib, must have caused the memories of their personal relationship with Ḥaḍrat Malik Ṣāhib to appear in their minds. The list of these people must have included his friends, relatives and above all his students.

I also find myself in the que of those students who had received love, affections, kindness and beneficence of Ḥaḍrat Malik Ṣāhib. The memories of Ḥaḍrat Malik Ṣāhib's love, affection, kindness and beneficence towards me are still fresh in my mind and are continuously refreshing it. I would like to present here some pleasant gusts of that refreshing air:

I joined the *Jāmi'a* in 1980 and at that time I got the opportunity to meet Ḥaḍrat Malik Ṣāhib for the first time. During my first year in the

Jāmi'a I saw Ḥaḍrat Malik Ṣāḥib basically from far away. This was due to being a new student in the *Jāmi'a* and the awe of Ḥaḍrat Malik Ṣāḥib, particularly, the awe of his impressive personality. Despite that during this year I observed his traits and excellent qualities which were self-evident (becoming immediately apparent). Along with other excellent characteristics he was a very humble person and possessed a gentle and calm personality which was full of humility. One can ascertain to some extent the degree of these qualities from the following incident:

While I was a student of *Darjah Ūlā* I had to suddenly and unexpectedly go to Lahore. I decided to see respected Principal Ṣāḥib at his house after the *Fajr* Prayer to request the day off. Accordingly I got ready and started going towards his house. Since he used to come to the Assembly before it started, therefore, I met him while he was headed towards the *Jāmi'a*. When he saw me coming towards him he stopped on the side. With hesitation I mentioned to him my reason for coming to see him and told him the reason for my sudden departure to Lahore. He asked me whether I had written an application for leave. I told him that I had written the application and simultaneously took the application out of my pocket. He took the application from me and told me that I should go to Lahore immediately. He will sign the application for approval of leave and give it in the office. What a wonderful example of humility and modesty it was! Not only did he accept the application from a student who is a junior class student while he was on his way to the *Jāmi'a*, but he also gave his application to the office on his behalf.

All such excellent characteristics of him which might have been mentioned in all other articles were apparent from his outward appearance and inward qualities. This humble one had often observed his excellent traits. The *Jāmi'a* students were told that they should offer *Maghrib* Prayer in *Masjid Mubārak* behind Ḥaḍrat Khalifatul Masīḥ. Since Ḥaḍrat Malik Ṣāḥib's house was on the way to the mosque, students used to visit Ḥaḍrat Malik Ṣāḥib either on the way to the mosque or while returning from the mosque.

Often I also used to visit Malik Ṣāḥib at his house either before or

after the *Maghrib* Prayer. Sometimes I had the opportunity to have breakfast at his house on Fridays. If for some reason an intervention of these visits occurred then I had to give an explanation to him for that. Once I fell ill and was unable to visit him for a few days, he came to the hostel to inquire about my health.

Besides being one who liked moderation, he had another quality reflected in the following:

يَسِّرُوا وَلَا تُعَسِّرُوا

yassirū wa lā tu‘assirū

Make it (the religion) easy and not difficult (for people)

To impose unreasonable hardship was not part of his character. Rather, God had granted him a very flexible disposition. I recall that in those days sometimes teachers used to take the students in their class to Tuck Shop and drink tea there during their period. By the way I would like to mention that once in a while our class also had tea and ate eggs from Malik Ṣāḥib after requesting it of him. However, he himself did not join us. He gave a slip for us to get served tea and eggs at the Canteen (Tuck Shop) with the condition that the service would take place after the *Jāmi‘a* periods were over. Most of the teachers used to treat the students happily at their own will. However, with some teachers the students had to request and then teachers had to treat the students although they did not want to treat. When Malik Ṣāḥib realized that this trend was growing disproportionately and having a bad effect on students' education, he placed a restriction that from now on no class could go to the Canteen (Tuck Shop) during study time. Once, during a cloudy and rainy winter day our *Ḥaḍīth* teacher came to take the class and the class secretary implemented the preplanned scheme - requesting the teacher to take the class in the Canteen (Tuck Shop) and also treat the students with eggs and tea. With a smile on his face he said okay to the proposal with the condition that the class obtain permission for that from the Principal Ṣāḥib.

From the grinning on his face it was apparent that he thought that there was no chance of permission being given by the Principal Ṣāḥib so no harm in agreeing to the proposal. In my foolishness I raised my hand and said, "All right, I will go and ask the Principal Ṣāḥib for permission." So I went to see the Principal Ṣāḥib in his office. At that time he was sitting alone in his office. I told him the whole story and made the request (the whole scene is revolving in front of my eyes right now). He waited for a while to answer. Then a big smile (which was always used to make his very attractive face resembling a pink flower still more beautiful) appeared on his face and he said, "All right, you can go (to the Canteen)."

Sometimes, I had the honor of traveling with him. During a journey he always took good care of his companions. Due to his illness he was not allowed to eat certain things. Despite that, to be good company, he would ignore the dietary restrictions and eat along with his companions. Twice I had the opportunity to travel with him to Lahore. During these trips he went to different Bazaars and bought several different items. When he had finished buying all what he needed he said to me, "You did not purchase anything." I told him that I did not need to buy anything. He said, all right, if you do not need to buy anything then I will buy something for you. Then he bought a fine and expensive Jersey for me which he himself had selected.

During this journey he told me many incidents related to the days when he used to live in Lahore, particularly, the incidents about Nila Gunbad. He used to keep himself familiar with personal situations of the students. He used to give proper moral training of the students and also used to take care of their needs. One can read about all that in this book. However, I would like to mention here one incident which reflects his beneficence.

"A friend of mine from the *Jāmi'a* days who by the Grace of God is in practical life now went to receive his scholarship from Rāja Aziz Aḥmad Ṣāḥib, Accountant *Jāmi'a*. He wrote Rs. 150 in the Scholarship Register and told him to sign. The student changed Rs. 150 to Rs 1,150 by adding the digit 'one' to 150 and told Rāja Ṣāḥib that here my scholarship

is written as Rs. 1,150. Rāja Ṣāḥib did not wait for a second, he got up and took the register to Ḥaḍrat Malik Saifur Raḥmān Ṣāḥib and proved the student guilty. Respected Malik Ṣāḥib told Rāja Ṣāḥib to go back to his office, and at the same time he called that student in his office. The student's face had turned pale due to fear. As I have stated earlier Malik Ṣāḥib used to be fully familiar with personal situations, habits and qualities of the students. When he saw the face of the student he realized that this student could not do such a thing with ill-intention. He must have done so jokingly. So, he just said to him, "If you needed money you could have asked me." He did not say anything else to him. When the student told him that he had done so as a joke he accepted his explanation and that he is telling the truth. He told him to go back to his class.

Malik Ṣāḥib was as eager to grant physical and spiritual benefits to the students as parents are for their children. He always had a keen desire to saturate the students with blessings of the *Khilāfat*. I recall that once there was a *Mulāqāt* of the students who were specializing in *Fiqh* with Ḥaḍrat Khalīfatul Masīḥ IVth and we went for the *Mulāqāt* in the company of Ḥaḍrat Malik Ṣāḥib. At the end of the *Mulāqāt* Ḥaḍrat Malik Ṣāḥib gave us an indication that we should do a handshake with Ḥaḍūr. Ḥaḍūr through his beneficence did a handshake with us and then said, "During office *Mulāqāt* hand shake is not done." Ḥaḍrat Malik Ṣāḥib very politely said to Ḥaḍūr just this, "That is why he did not shake his hand."

So these are some of the memories of that beneficent and kind person whose beneficence and kindness used to make the *Jāmi'a* students forget the beneficence and kindness of their parents. I had a close relationship with this personage from 1980 to 1984. However, this four years' relationship with him serves as a perfect example for my whole life. This short period is a precious life-saver for me. I pray to God Almighty that He may help me to act upon the counsel given by Ḥaḍrat Malik Ṣāḥib and grant him high status in *Jannatul Firdaus*. May God Almighty satiate him with the water from *Ḥauḍe Kauthar* (the watering place or Basin of the Holy Prophet^{sa} in the Next World, whose drink will refresh those who have crossed the *Ṣirāt* before entering the Garden) and grant him a place at the

feet of his lord and patron. *Āmīn*

Ḥaḍrat Malik Saifur Raḥmān Ṣāḥib

Dr. Karimullah Zirvi

I had an indirect acquaintance with my father-in-law, respected Malik Saifur Raḥmān Ṣāḥib through a relative of his wife who was my friend during the days when I was a student in Ta‘līm al Islām High School and College, Rabwah. In 1961 I left Rabwah for Karachi to do my M.Sc. and then in 1964 from Karachi to America to do my Ph.D. So my introduction to Ḥaḍrat Malik Ṣāḥib remained in absentia. Our real introduction to each other took place in 1966 when the proposal of my marriage with Amatul Latif, the oldest daughter of respected Malik Ṣāḥib, was sent to him. Still it was an indirect communication between us as at that time I was living as a student in America. Thus, when my family sent the proposal of my marriage to his daughter respected Malik Ṣāḥib at that time had little information about me besides that I was a Ph.D. student in the USA, my father was a devotee and my family lived in a mud-brick house in Rabwah. When he received my proposal to marry his daughter at the same time two more proposals came to him for his daughter. These proposals were also from families whose sons were living in America. Respected Malik Ṣāḥib wrote for prayers and advice of Ḥaḍrat Khalīfatul Masīḥ IIIth regarding the three marriage proposals for his daughter. After some time, he met Ḥaḍrat Khalīfatul Masīḥ IIIth who asked Malik Ṣāḥib which of the three marriage proposals for his daughter he himself was inclined. Respected Malik Ṣāḥib told Ḥaḍūr that he was inclined towards Karimullah Zirvi for the reason that he has the potential to excel through his own efforts and hard work. Furthermore he told him that the other two proposals were from boys who were financially far better off than this proposal. Ḥaḍrat Khalīfatul Masīḥ IIIth who knew me well from my college days when he was Principal of the college and also because I used to write him frequently from America for prayers for success in my studies. Ḥaḍūr

told respected Malik Ṣāhib that his decision is right and he can marry his daughter with the boy towards whom he is inclined. Thus, respected Malik Ṣāhib ignoring my financial situation which was much worse than the other two proposals agreed to marry his eldest daughter with me. When he agreed to marry his daughter with me our household situation was that ten years had passed since the death of my mother and I was the oldest of the six brothers and sisters. My father, who was a devotee was drawing the pay of a *Wāqfe Zindagī* Clerk. Although I was studying in the USA our finances were dire. My father and siblings were living in Rabwah in an old dilapidated mud-brick house where the front wall of the courtyard was often demolished due to rain and we had hung bed sheets on a string to maintain privacy. Respected Malik Ṣāhib's agreeing to marry his daughter with someone whose financial circumstances were so bad clearly reflected upon his greatness. He was marrying his eldest daughter who was so dear to him that he tried to fulfill all her desires. He had sent her to Lahore to study science after she had finished high school in Rabwah because it was her deep desire to study science. There was no science education available in Rabwah in those days. Respected Malik Ṣāhib did so despite being a *Wāqfe Zindagī* and had no other resources to get her educated in Lahore. He took a lot of money as loan and spent it on her so that she could get her F.Sc., B.Sc., and then M.Sc. education in Lahore.

Ḥaḍrat Khalīfatul Masīḥ IIIth performed my *Nikāh* with Amatul Latif on January 23, 1966 and we were married on September 26, 1966. Ḥaḍūr graciously participated in the marriage ceremony. After participating in the ceremony Ḥaḍūr went back home and sent his car so that the bride could go to bridegroom's house.

In 1969 when I along with my wife and two children returned from USA to Pakistan after completion of my education, I met for the first time respected Malik Ṣāhib (whom after marriage with his daughter I started to call, *Khālū Jān*) in Quetta where *Khālū Jān*, in those days, under the directions of Ḥaḍrat Khalīfatul Masīḥ IIIth was working on the biography of Ḥaḍrat Muṣleḥ Mau'ūdth. Due to hot weather in Rabwah he was told to do the work in Quetta where he was staying in the house of the late respected

Sheikh Muḥammad Ḥanīf Ṣāḥib who was *Amīr Jamā'at* Quetta. While returning from America I wrote to *Khālū Jān* whether there was any particular thing he would like me to bring for him from America. He wrote that there is no need to bring any special present for him. However, if possible I can bring a gift for respected Sheikh Muḥammad Ḥanīf Ṣāḥib in whose house he was staying in those days. He stated further that he would like me to bring some expensive gift for Sheikh Muḥammad Ḥanīf Ṣāḥib. Whenever, something was given to him as a gift he would always say that there was no need to do so; may God Almighty reward you for that. Whenever he accepted a gift he always appreciated it and praised the gift.

Since Ḥaḍrat Khalifatul Masīḥ IIIth had assigned him the job of writing the biography of Ḥaḍrat Muṣleḥ Mau'ūdth he was very conscientious about it and that he did not waste the *Jamā'at's* time by other things. Despite that he was going to see his daughter after three years and his son-in-law and grandchildren for the first time he did not like to go to Karachi or Rabwah to meet them. So on the way to Rabwah we first went to Quetta to meet him.

Conversation with *Khālū Jān* used to be so interesting and full of knowledge that we wished that we could continue to talk with him on different topics for a long time. Whenever he visited us often we talked about different topics. He used to tell very interesting anecdotes related to his personal life. Once we were talking about devotion of life to serve the *Jamā'at* he said, "It is very tough to devote life and then fulfill all the obligations of devotion. A *Wāqfē Zindagī* should always keep on praying and begging help from God Almighty that He does not make him go through any kind of trial and may God Almighty help him to fulfill all the obligations of devotion in an excellent manner."

Khālū Jān lived a very simple life. He never made himself a burden upon his children in any way. When he was living in Canada and talked with his children over the phone he would talk for a short period of time and then give the phone to his wife saying to her that she should not talk too long so that the children's telephone bill does not become too high. He

was full of passion for helping the poor students. He always tried to find ways to increase the amount of stipends for the *Jami'a* students. Often he

would help the poor and needy students monetarily to lessen the burden of their marriage expenses. He would write to his children that so and so student is getting married, if possible, send some money to help the student bear the wedding expenses. His children always used to send him as much money as he desired for such purposes.

He always tried his best to make sure that his children were happy and comfortable. To that end, no matter how much hardship he himself had to go through he would do so wholeheartedly. In 1978 I migrated with my family from Iran to America. Shortly after arriving in America my wife became seriously ill. At that time all children of *Khālū Jān* were living in different countries and Malik Ṣāḥib and his wife were living in a large house where they used to live with their seven children and there was a lot of noise around them. When my wife became ill her mother, Amatur Rashid Shaukat Ṣāḥiba came to America to stay with us and Malik Ṣāḥib stayed alone in the house for more than one year. He never wrote that his wife should come back soon. Rather he always wrote that she should stay until their daughter is fully recovered. He really loved his children and always wanted them to live comfortably. When all of his children had gone out of country, whenever he received a letter from any of them he would always send the letter to us with his own letter, and a note that we should make copy of the letters and send these to other children (brothers and sisters). This way each child used to be up to date about current information about other siblings. I really enjoyed reading *Khālū Jān's* letters. His letter writing style was delightful. He would write about trees in his house in Rabwah and their fruits so beautifully that the reader will think that he must be living in a beautiful garden. When we were residing in Shiraz, Iran he would send us audio tapes of the Annual *Jalsa* speeches. In those days it was difficult to get these tapes made. With great effort he would get the tapes made and send these to us immediately after the end of the *Jalsa Sālana* in Rabwah. We used to anxiously wait for the tapes and used to be very happy to receive the tapes. While listening to the tapes we always felt as if we were present in the *Jalsa*.

Respected *Khālū Jān* loved traveling and sightseeing. God Almighty fulfilled his this wish in many ways as he travelled a lot. He stayed for a long time in England, Canada and America and did a lot of sightseeing in these countries. He visited us while we were living in Iran. In Iran he was very happy to visit the tombs of *Hāfiẓ* and *Sa‘dī* in Shiraz. He enjoyed a lot seeing 2000 years old archeological digging sites in Persepolis. He also saw the king's garden which had 100 different varieties of roses.

I have stated briefly my impression of respected and beloved Malik Ṣāhib (*Khālū Jān*). May God Almighty grant him high status in *Jannatul Fidaus. Āmīn*

Visage of Love and Modesty

Respected Teacher Ḥaḍrat Malik Saifur
Raḥmān Ṣāḥib

Muḥammad Āṣif Tāḥir, Kunri, Sindh

When I tried to manifest my immediate past life on the screen of my mind and recalled some very pleasant memories and attempted to refresh the golden moments of that time in front of my eyes, the faces of various dear friends of the *Jāmi'a* days and very loving and beneficent teachers instantly became visible. One of those faces which started to appear in front of my eyes was an extremely unique and prominent face which I always saw smiling. I rarely saw signs of anger on that face.

He possessed all sterling qualities. He was a scholar who practiced what he projected. He was a simple, humble, jolly, kind, beneficent person. Besides having many different superior characteristics he was also an extremely superior quality manager, guardian and supervisor. The one defining excellent feature of his personality which we continuously saw was his habit of smiling all the time. Whenever we turned towards his face we always came across a beautiful and elegant smile welcoming us. No matter where we met him his beautiful smile was always there. Whether he was standing in the assembly or in a classroom our eyes alighted upon his face and always observed an attractive and pleasing smile. At the same time his eyes reflected his pious wisdom. Whether a button of the shirt of a student was open or his shoes were not polished or there was some other deficiency, nothing escaped his loving observation. He possessed an extremely high capacity for guardianship. He would correct deficiencies with such an enchanting smile and sweet speech that his advice used to

satisfy and impress upon the heart and mind of the students. The effect of his enchanting smile lingers even to this day. Whether it was a scene of a meeting with him in his office or seeing him by chance while he was just passing by or one had the honor of being his student in a class the picture of his kindhearted delightful smile is always prominent in one's imagination.

His method of teaching in the classroom besides being very interesting and effective was also broad in scope and scholarly knowledge. At the same time it used to be easily comprehensible and simple. If he discussed a word in *Ṣarfū Nahṽ* it seemed as if he was the inventor of the word. He used to be fully familiar with every aspect and history of the word. If he were teaching *Fiqh* or commentary while discussing each issue he used to describe the rule of conduct of each *Imām* of *Fiqh* and also would explain how the various scholars differed about the issue and what was the correct position. He would throw light on each aspect of the issue in such detail that the students always thought that he was an encyclopedia of history, *Fiqh*, Commentary, *Ḥadīth* and *Ṣarfū Nahṽ* in which all the information is stored just like information is stored in a computer. Furthermore, his way of explanation was so beautiful and understandable that the mind at once used to understand and visualize it and then store the information forever.

Humility, simplicity and lack of pretension were the most prominent aspects of his personality liked by all. The splendor of these qualities outweighed the other aspects of his personality. He wore very simple dress but it was always clean and white. His mode of talking was simple and understandable. He used to meet everyone with love and humility, and paid full attention to a conversation. He was so humble and simple that a person who did not know him would have hard time realizing that he was chief in charge (Principal) of an institution.

As chief in charge of a prestigious institution he was an intelligent ingenious administrator and at the same time he was a very kind person. He used to keep an eye upon the moral, educational, and visible characteristics of each student. If he found any student lacking in any of these aspects he used to pay personal attention and help the student in overcoming the

deficiencies. If he found anyone with monetary problems he would always help him financially, try to comfort him and try to save him from developing an inferiority complex. Similarly, if he saw a student in poor health he would promptly issue a slip for him to receive milk daily for one or two months from his personal account with the Tuck Shop. If he saw someone inching in education he would immediately call him in his office and like a kind and beneficent father advise him and also assign a teacher and ask him to pay special attention to the educational needs of the student. Thus, he always strived so that no child belonging to any family leave the institution as a failure; rather, he should become a useful person for the *Jamā'at*.

The one thing which distinguished him with respect to the moral training of the students was his frank and informal personal relationship with each student. Among the many such good qualities he possessed one was his habit of honoring his guests and being an excellent host. Whenever I had the chance to visit him in his house either due to my personal need or due to his invitation he would always ask me to sit and would not let me leave without having tea with him. Due to natural bashfulness and awe of his personality we always tried to finish the job and leave as soon as possible. I can recall such an incident even now. Once, due to some personal reason he left Rabwah and myself and another student had the opportunity to stay in his house as caretakers. One day he returned home very late at night and knocked at the door. After a long time we heard the knocking sound and woke up. We thought some unknown person is knocking at the door. Therefore, with commanding voice one of us asked, "Who is this? What do you want?" When we heard his voice we were embarrassed and thought that any moment we will be rebuked for our rudeness. However, as soon as we opened the door, he said, "*Assalāmu 'Alaikum*" and the same time he said, "Sorry, for giving you trouble at such late time. You must be in deep sleep". His few words consoled us and all the fear vanished. In the morning after offering the Prayer when we asked him for permission to leave he said that we cannot go without having breakfast. Then he himself started preparing toast, etc., for us. We requested him and protested that we would prepare the breakfast. However, he still helped us prepare the breakfast so that we may not be late to go to the *Jāmi'a*. He placed everything himself on the table and then

served us as well. He said we should take the breakfast without any hesitation. Allāh, Allāh! How much love and beneficence he had. His way of giving training was so beautiful that every one used to be captivated.

Note

The incidents mentioned in the following pages have been compiled after extracting them from the various articles written and sent to the Editor of the monthly '*Khālīd*' by several elders of the *Jamā'at*. They have written these articles about the character and personality of Ḥaḍrat Malik Ṣāhib based on their memories of him. In order to avoid duplication of some of the incidents, these articles are being presented here collectively as one article. The difficult job of compiling the information into a single article has been done by respected Khawāja Ayāz Aḥmad Ṣāhib. For this article the material has been extracted from the writings of the following:

Jameelur Reḥmān Ṣāhib Rafiq; Maulānā Muḥammad Ismāil Ṣāhib Munir; Soofī Muḥammad Ishāq Ṣāhib; Khalīfa Ṣabāḥuddīn Ṣāhib; Sayed Maṣṣoor Aḥmad Ṣāhib Bashir, Uganda; Iqbāl Aḥmad Ṣāhib Najam; Mubārak Aḥmad Ṣāhib Qamar, Fiji; Rāna Taṣawar Aḥmad Khān Ṣāhib; Riaz Maḥmood Bājwa Ṣāhib; Malik Saeed Aḥmad Ṣāhib Rafiq; Jāved Aḥmad Ṣāhib Jāved; Mubashar Aḥmad Ṣāhib Ṭāriq; Irshād Aḥmad Khān Ṣāhib; Chaudhary Zafrullāh Khān Ṣāhib Ṭāriq; Khālīd Maḥmood Sidhoo Ṣāhib; Muzaḥfar Aḥmad Ṣāhib Durrāni; Kenya, Muḥammad Iqbāl Ṣāhib ‘Ābid; Professor Rāja Naṣrullāh Khān Ṣāhib, Rabwah; Muzaḥfar Maḥmood Aḥmad Ṣāhib, Spain; Tanvīr Aḥmad Ṣāhib Shāhid; Muzaḥfar Aḥmad Ṣāhib Khālīd, Sierra Leone; Wasim Aḥmad Ṣāhib Saru‘a; Amir ‘Ali Ṣāhib, Contractor Canteen (Tuck Shop), *Jāmi‘a Aḥmadiyya*.

An Elegant and Fascinating Person

Compiled by: Khawāja Ayāz Aḥmad Ṣāhib Sajjād

In the rose garden of existence, the variety of nature which we see in the form of multicolored flowers, each flower has its own peculiar smell, impression, color, beauty and grace. However, some flowers are such that they deserve praise from each viewer and sometimes they mesmerize the viewers. All those who praise and commend while stating their observation, sometimes are observing the flower from different angles and other times their angle of observation is identical. However, when the gardener loves one particular flower more than other observers then he is more acquainted with its internal and external beauties and the flower does not need praise and admiration from the other observers. But their eyes by praising according to their ability depict their personal relationship and also give proof of their perception.

Ḥaḍrat Malik Saifur Raḥmān Ṣāhib was also that beautiful flower in the Garden of Aḥmadiyyat whose roots were in another land. But when it moved to a pious land and became under the supervision of an able gardener it blossomed so beautifully that everyone acknowledged its elegance. An Arab poet while praising a great celebrated person considers attachment with him a source of pride for himself and a great poet writes like this: As long as he was alive his status was never low, rather, he was always eminent and my acquaintance with him was an honor. Now that he is no longer in this world it is enough for me that I have the honor of writing about him.

This article has been compiled from the memoirs of such students who consider the memories of their acquaintance with him a great source of pride and honor for themselves. However, the personality of Ḥaḍrat Malik Ṣāhib was not limited to a few beautiful aspects nor is there a

shortage of those who remember him. We are presenting highlights from the memoirs of some of those who considered it an honor to have an acquaintance with him. I have tried here to present a brief but beautiful bouquet prepared from the writings of those who knew the worth of an elegant benefactor in which each petal of the flower exhibits the full luster of the whole flower.

Khālīd Maḥmūd Sidhoo

As soon as the name of respected Malik Ṣāhib comes to mind a blueprint of such a person appears in front of the eyes and this will be always alive as far as his mission is concerned. The scent of the memories of the time passed with him makes the mind fragrant. Although he was a principal my heart without any hesitation acknowledges that he was even more beneficent than a real father. I bear testimony to the fact that he was also a charming best friend. This is not just my own personal opinion. Rather, all the students of the *Jāmi'a* who were present during his tenure all would say with one voice that he was adorned with a lot of commendable attributes and possessed countless excellences. He always talked decently and politely. His talk was always full of such advice which used to produce such an effect on the heart and mind that first it used to become inclined then convinced, and then smitten with love. He walked slowly but gracefully that one could not hear the sound of his soft footsteps.

The fact is that he was such a person whose mind was loaded with the treasure of knowledge. His heart and mind were so expansive as if the whole world was assimilated in it. He was blessed with the strength to do a good job and the ability to guide. Whenever he treated someone with severity, one could see a distinct softness and kindness in him. When he treated someone with extreme kindness and love the person used to lower his eyes and blush due to bashfulness. This was due to the fact that his beneficence also had the flavor of his awe, love and advice. His talk was always a sort of a question which caused many answers to arise automatically in the mind. The listener continued to think and this used to lead to prevention of mistakes, cure of superstition and correction of the

speech and behavior. So Malik Ṣāhib possessed such a magic with which he would attack the thinking of a person and correct it as a result of which one used to be perpetually reformed. I mean that his advice used to compel a person to think in a way which caused accountability of the eyes, word and deed.

Mubārak Aḥmad Qamar, *Murabbī* Fiji

He is very fortunate at the occasion of whose marriage ceremony due to a special personal relationship the Principal of the *Jāmi'a* at that time, Ḥaḍrat Mir Dāud Aḥmad Ṣāhib, had made special arrangement for the *Dholak* ceremony (beating of a small drum).

All the teachers of the *Jāmi'a Aḥmadiyya* including Ḥaḍrat Malik Ṣāhib had participated in his wedding ceremony.

Mubārak Aḥmad Qamar Ṣāhib writes in memory of Ḥaḍrat Malik Ṣāhib:

My respected teacher the late Ḥaḍrat Malik Saifur Raḥmān Ṣāhib was my *Fiqh* and *Ḥaḍīth* teacher. Every student of the *Jāmi'a* without any doubt was greatly impressed with his loving and enchanting personality. He was an elegant, tall, beautiful and saintly person who possessed resplendent spiritual attraction for the others. He was always dressed up in a simple but clean attire. He always met everyone cheerfully with a smiling countenance.

Muzaffar Aḥmad Khālīd

I got admission in the *Jāmi'a* in 1982. Therefore, I did not get much time to meet and watch Malik Ṣāhib closely. However, during the time I had to watch him I found respected Malik Ṣāhib extremely simple in disposition. He talked a little and always talked briefly but his talk used to

be comprehensive. He always treated the students lovingly and benevolently. If anyone faced difficulty he would satisfy his needs even if he had to go through difficulty for that. Whenever, he had to punish a student he would always be moderate.

Malik Saeed Aḥmad Rashid

I had the opportunity to be his student for a long time. I also observed him when he was the *Jami'a*'s Principal. Thus, I had the opportunity to observe his excellent morals and praiseworthy qualities very closely. Respected Malik Ṣāḥib was blessed with an extremely simple, humble and modest disposition and he passed his whole life displaying these praiseworthy qualities. He did not have even the slightest pride or arrogance. He always kept himself far away from pomp and show. He was an excellent portrait of humility, gentleness and forbearance. He was full of passion of kindness and sympathy towards others.

Chaudhary Zafrullāh Khān Ṭāhir

He used to take special care of students who were financially suffering. In this regard he would through certain teachers and students personally help the students in such a way that the students never felt that they were receiving the financial assistance due to their poverty. Rather, they always felt that the help was a special favor from the Principal. So he helped the students in such a way that he protected their self-respect from being hurt.

Benevolence and Kindness Towards the Students

The first and the most prominent aspect of his personality with

reference to his relationship with the *Jāmi‘a Aḥmadiyya* students which comes to the forefront is his benevolence and kindness. Certainly, the source of these qualities was the roaring sea of God-given mercy and good-will which was present in his pure and loving heart. One could see forbearance playing a role in the background of his tenderness. Similarly in his strictness one always found a reflection of his love.

Riāz Maḥmood Bājwa

In 1974 when after devoting my life I got admission in the *Jāmi‘a Aḥmadiyya* I was introduced to Malik Ṣāḥib. With the passage of time a personal introduction and relationship with him developed. The incidents relating to his favors, pleasantness and kindness are a reflection of his pious nature, exalted morals and excellent character. For me these incidents are unforgettable and due to these incidents his status, respect and stature has greatly increased..

In 1978, when I completed the 180 Kilometer walking trip which was a compulsory part of the *Jāmi‘a* curriculum, I became sick. When I mentioned to Malik Ṣāḥib about my illness he consoled me and told me that I can get medical treatment from wherever I like, and that he would pay for all the medical expenses. Accordingly, I contacted our teacher of medicine, respected Ḥakīm Muḥammad Aslam Ṣāḥib Fārooqī and started his treatment. All the medical expenses for the treatment until I was fully cured were covered by Malik Ṣāḥib. He always took good care of the *Jāmi‘a* students like this. His love and sympathies were equal for all the students.

Jāved Aḥmad Jāved

When I gained admission to *Jāmi‘a*, I soon became seriously ill. No one was able to figure out the cause of my disease. I became so weak that my companions sent me to my home. All possible treatment was done

there but I did not recover from the disease. Then my father took me to respected Malik Ṣāhib. He lovingly inquired about my health. So I told him all the symptoms of the disease. He told me to see Dr. Laṭīf Aḥmad Ṣāhib Quraishi in his house the same day in the evening after ‘Aṣr Prayer and paid his consultation fee. At the same time he gave me some money for that which was much more than the fee. When I went to see the Doctor Ṣāhib he obtained information about my sickness in detail and at last diagnosed the disease and started the treatment. The treatment was getting quite expensive and Malik Ṣāhib with great compassion bore all the expenses.

Iqbāl Aḥmad Najam

There was so much passion in his benevolence and in his efforts to win the hearts and minds of the students that it served as an effective remedy even for the biggest trauma the students faced.

I remember that my mother passed away in 1970 and it was a huge loss for me. Malik Ṣāhib consoled me in such a beautiful way that it stopped the continuous flow of tears from my eyes. With great love he said, "Anjam Ṣāhib bear it with patience. The Caller is dearer than he who has left." Although I knew this I was unable to control my grief. However, the way he said it was so effective that I was able to control my sadness. So when I came to know about his demise the words he had told me started to ring in my ears, "The Caller is dearer than the one who has left."

Ḥaḍrat Malik Ṣāhib had the same compassion and love for each student whether he is an old student from an advanced class or is a newcomer. The new students also used to recognize his quality without being told by anyone.

Muẓaffar Maḥmūd Ṣāhib, Missionary Spain

I had my first close introduction with the late Malik Ṣāḥib when I went in September, 1980 for my admission in the *Jāmi'a*. Malik Ṣāḥib along with other teachers was interviewing the students. From his face one could see a gentle disposition, friendly way of talking and forbearance and patience flashing. After admission in the *Jāmi'a* I had the opportunity of being his student for about three years.

Ḥaḍrat Malik Ṣāḥib had a father and son relationship with the students. He used to keep himself familiar with the personal matters of the students. He would satisfy their personal needs. He would do so keeping in mind the self-respect of each student.

Riāz Maḥmūd Bājwa

He used to make every effort to please students in different ways. Once, during a class I received a message that Malik Ṣāḥib wanted to see me in his office. I was worried. I thought probably I had made some mistake. During the interval I went to see him in his office. He told me to sit on a chair which was close to him and started asking about my circumstances and situation. I was still debating in my mind why he had asked for me and for what purpose? In the meantime the orderly brought tea and some biscuits. He said, "Bājwa Ṣāḥib, have tea. I have called you just for that. You should pray for me." I was astonished and at the same time extremely happy. I wondered about what is my status and how much is his affection?

Irshād Aḥmad Khān

He always treated the students with great love and affection. He always considered and solved each problem of a student as if it was his own problem. It never happened that a student facing some problem went to see Malik Ṣāḥib and told him about his problem and he did not solve the problem. Sometimes, if he saw a student with some distress he would call

him to his office, and show great hospitality by serving him tea and biscuits and then in a lovely manner he would ask about the cause of his distress. Then, he would try his best to alleviate his distress. Whenever a student with distress went to see him in his office always came back with cheerfulness on his face and it seemed as if he was never distressed.

He had the custom of coming to Nāṣir Hostel on *ʿĪd* Day and do his breakfast with the students who were staying there on the *ʿĪd* Day. He also used to *give ʿĪdī* to all the students and the mess workers, embrace everyone and also say *ʿĪd Mubārak* to everyone. This way the students who were unable to go to their homes to celebrate *ʿĪd* did not feel lonely from being away from their homes and left out on the *ʿĪd* Day.

He used to shower his special favors upon those students who worked hard so that their zeal for hard work is appreciated and also encouraged.

Zafrullāh Khān Ṭāhir

I had to go to Lahore two or three times in connection with my BA examination. Once I went to his office to get leave for one day. He himself wrote a note for the accountant of the *Jāmiʿa* and told me to take Rs. 100.00 from the accountant before leaving. When I went to the accountant he showed hesitation in making the payment. Since time was short and I had to leave for Lahore right away, therefore, instead of arguing with accountant for long time I again went to see Malik Ṣāhib and told him that the accountant was not ready to make payment to him. Upon this he himself got up and went to the accountant and asked him when my slip was presented stating that give him the money why are you delaying him? If there was an issue you could have talked with me about it later on. He further told him to give the money immediately and then talk with him later on. Thus, the accountant had to give the money right away. Once again when I had to go to Lahore for the same reason he told me that before leaving I should see him at his house. I thought probably either he would like me to bring something from or to take something to Lahore.

When I arrived at his home he told me to come inside and asked me to sit on a chair. Then he took out Rs. 100.00 note and gave it to me. I refused to take the money and gave excuses for that. I also told him that I do not need money. However, he said that children always accept money from parents. So now there was no excuse left for not accepting the money. Thus, this sort of examples of his benevolence and love were a notable feature of his life.

Khālīd Maḥmūd Sidhoo

When the late Malik Ṣāḥīb was staying alone in the *Tehriḳe Jadīd* quarters, he called one of my classfellows, Mubashar Aḥmad Khālīd, and told him to till his plants the next day and that he should also bring some other student with him to help. The next day was a Thursday and I was keeping a voluntary fast. Mubashar Aḥmad Ṣāḥīb Khālīd told me that Malik Ṣāḥīb has asked to come to his home. However, he did not tell me for what purpose he has called. We arrived at his house and finished the work within an hour or an hour and half as it was very light work. Malik Ṣāḥīb had kept several different types of dried fruits, fresh fruit and some other items on a table. Seeing all that food on the table, instead of telling Malik Ṣāḥīb I told Mubashar Khālīd Ṣāḥīb that I was keeping fast. I was worried that I may be admonished by Malik Ṣāḥīb for not telling him before starting the work that I am fasting. When Malik Ṣāḥīb learned about it he felt very sorry and told me that I should have told him before starting the work that I am fasting so that he would not have let me do the work. Anyway, we came back to the *Jāmi'a*. When the time to break fast was close I went to the *Jāmi'a* Tuck Shop to break the fast. While I was waiting to break my fast with milk and something to eat I saw respected Khawāja Ayāz Aḥmad Ṣāḥīb who is a Professor in the *Jāmi'a* come towards me while he was carrying a big parcel in his hand. The parcel contained a large quantity of fresh fruit and he told me that Malik Ṣāḥīb had sent it for me to break the fast. I ate it till I was satiated and also gave some to my friends. If someone considers this an ordinary incident then that is his personal opinion. This is self-evident proof of Malik Ṣāḥīb's affection and love

which was more than for his own children. Believe me, my heart is so much impressed with this incident that it is as if Malik Ṣāḥib had grown a plant in my chest due to which my soul is inhaling very pleasant fragrance and it keeps on refreshing constantly the memories of Malik Ṣāḥib. O very dear and loving benefactor who has left us forever may God Almighty grant you a high status in *Jannatul Firdaus* and you are always laden with flowers and fruits of Divine pleasure. *Āmīn*

It was Malik Ṣāḥib's love and attraction that spurred the students without any hesitation (of course except during his rest time) to visit him in his house. Often he himself used to ask them to come to his house and used to be even more hospitable. He used to say you are in my house like my children and not in the class or the *Jāmi'a*.

Muzaffar Maḥmood, Missionary Spain

As a student both in word and deed I found him like an affectionate father. The students including me often used to go to *Masjid Mubārak* to offer *Maghrib* Prayer and Malik Ṣāḥib's house was on the way to the mosque. On returning from the mosque whenever Malik Ṣāḥib saw us he affectionately used to invite us in his house and serve us seasonal fruit and say, "You are in my house and not in the classroom." Many times when I was passing by his house with my friends he invited all of us to his house. Once, he served us honey and said, "This is blessed by the *Imām*."

Tanvir Aḥmad Shāhid, Islamabad

It was my first year in the *Jāmi'a* and the annual examination was approaching. We used to go daily to *Masjid Mubārak* to offer *Maghrib* Prayer. Once, myself and 'Abdur Rashīd Ṣāḥib Ṭāhir were returning from *Masjid Mubārak* after offering the *Maghrib* Prayer and 'Abdur Rashīd Ṭāhir Ṣāḥib said, "Let us go to meet Malik Ṣāḥib and also to request him to pray for us." I did not have the courage to do so on my own. I liked his

suggestion and both of us went to see Malik Ṣāhib at his house. The late Malik Ṣāhib told us to sit down in his room and went inside the house. He brought a bucket full of really sweet and cold figs and placed it in front of us and told us to eat these. Then he brought beverages for us to drink. When we asked him for permission to leave he told us to wait for a while. Then again he went inside and when he came back he gave one envelope to me and another envelope to brother ‘Abdur Rashid Ṭāhir Ṣāhib. He said, "I have fed you a lot of figs. The figs are hot with respect to their effect on the body and it is summer too. Then both of you have to take examination also. Take this and drink some milk." ‘Abdur Rashid Ṭāhir Ṣāhib took the envelope from him. However, I did not realize the real value of the envelope and politely excusing myself tried to give the envelope back to him. He with great love told me that one should not refuse to accept a gift given by elders. One should take it lovingly. As far as I can recall there were 25 or 30 Rupees in my envelope and a similar envelope was also given to Abdur Rashid Ṭāhir Ṣāhib. More precious and dear for us was the hand which gave us the envelope than what was in the envelope. I have written about the incident not to mention the money, rather I have mentioned it as it portrays the character and personality of the late Malik Ṣāhib.

When we were enjoying Malik Ṣāhib's love and affection more than his hospitality, we visited him and mentioned about the shortage of water which the residents of Rabwah often experienced. He said that he does not buy water daily from the *Saqqa* (water-carrier) as it is quite expensive. Rather, I tell him to deliver it every third day. Even today I wonder that he was such a frugal person that he had imposed restriction upon using water for himself and one does not know how many like us had benefitted from his generosity in a month. Water is a basic need of human beings. Even if no one else had come to see him besides us which is almost impossible, still the money he gave us with that he would have been able to get two waterskins delivered daily to his house. *Fajazā Allāhu aḥsanal jazā’*. He was really such a person who can be called, "*Malikun Karīm*" (Angel-like person). Rather, the angels also would be proud of him. *Allāhummaghfir lahu warhamhu wa rafīa darajatuhu fi a‘lā ‘illiyyīn. Āmīn*

An astonishing aspect of his affection and kindness is that he used to keep an eye on the students and through his God-given intelligence he used to determine their conditions, and needs from looking at their faces and their mode of action. It is just possible that there might have been some visible mode or means which might have been helpful to him in this regard. However, where the incidents clearly show that a person asked God Almighty only for his need then one has to accept that what caused him to be affectionate must be through some supernatural phenomenon. Examples of such incidents must be mentioned at some other places also in this book. However, here are two such incidents which are related to Malik Saeed Aḥmad Ṣāḥib Rashid and are described by him.

Malik Saeed Aḥmad Rashid

As a Principal he took good care of all students and helped them in every respect. In this connection I would like to describe a couple of personal incidents which show how much love, affection and sympathy he had for his students. During my student days in the *Jāmi'a* a time came when I was facing serious monetary problems and I had to go through an extremely uncomfortable situation. However, I prayed to God Almighty only, "O Forgiving and Merciful God! you know my situation so help me from invisible sources and save me from asking for help from anyone." Despite that I had never talked with Malik Ṣāḥib about my situation and circumstances I do not know how he came to know or whether it was an intuition from God Almighty once at the end of the classes I came down from the stairs of the veranda to go to my home, at the same time Malik Ṣāḥib came out of his office and he called me. He told me to go with him to his office. All the students and I were perplexed not aware of what wrong I have done that Principal Ṣāḥib asked me to come to his office. Usually if someone had done something wrong then he had to go to the Principal's office for reprimand.

When I entered the office I was told to sit on a chair. Then while giving a huge sum of money to me with great affection he said, "You keep this money as you may need it." There was so much love, affection

sweetness in his tone that it would have been a great crime to refuse. I took the money and came out of the office very happy and thanked God Almighty that right when I needed the money He helped me from the unseen.

Malik Saeed Ṣāhib further writes:

Similarly, once it was a Friday and there was nothing at home, neither wood to burn nor flour nor money to buy food. It was an extremely distressful situation. I was going for the *Jumu'ah* Prayer. When I arrived in the *Masjid Aqṣā* square I found out that an employee of the *Jāmi'a* while riding his bike was looking for me. When he saw me he said that he was looking for me for a long time; Malik Ṣāhib has given this letter for you. It was a simple envelope with my name written on it. In the corner of the envelope was written, 'Urgent' and it was circled with red ink. I became extremely bewildered. The Friday Prayer time was getting closer. I rushed to a corner to open the envelope. The word, 'Urgent' on the envelope had really startled and confounded me. When I opened the envelope I was extremely perplexed and happy as the envelope contained a lot of money and there was nothing else in it. One can imagine what can be the feelings of a person in such a situation and how his spirit with deep love bows to God Almighty and is sacrificed. How earnestly one prays for such a person. What a beautiful portrait of love, mercy and affection his personality was? How kind and loving that person was whose memories are alive even today and will always remain alive. Till there is Ahmadiyyat the name of Malik Saifur Raḥmān will remain alive.

An unfortunate poet laments about his deprivation in this way:

جو دل کا حال سمجھ لے فقط نگاہوں سے

تمام شہر میں ایسی کوئی نظر بھی ہے؟

***ju dil kā ḥāl samajh li faqat nigāhun si
tumām shahar maiñ aisī ku 'ī nazar bhī hai?***

The one who could discern what is in the heart by just glancing
Is there any such eye in the whole town?

However, for those who have been the recipients of his favors and generocity this lamentation and complaint appears to be meaningless. Due to love of God

ذُو حَظٍّ عَظِيمٍ

dhū hazzin 'aẓīm

He is the master of great fortune. (28:80)

blessings keep on falling on the servants of God and they keep on receiving His affection according to their lot.

Now see another aspect of the favors and generosity of Ḥaḍrat Malik Ṣāḥib. This aspect is such that no one else other than those who are blessed with *Ḥaẓ* by God Almighty get this quality and that is: Whenever for moral training, for performing his official duties and for organizational reasons he became angry with or punished a student he always consoled him in the best way. Everyone clearly felt it that the basis of giving punishment by him was certainly not hatred, anger or bitterness. Rather, it was done sincerely just for moral training just as a father reprimands his children for their benefit and goodness. This is the reason that the punishment given by him used to turn into a blessing as it not only used to reform morally it also used to bring the student closer to Malik Ṣāḥib.

Moral and spiritual training of the students were so dear to him that he never forgot it. Rather, the punishment also used to be an excuse to create an opportunity for moral training. For example, when someone was

given punishment he was asked to recite *Durūd Sharīf* and do *Istighfār* for so many hours while sitting in his house. Someone was told to offer *Fajr* Prayers in *Masjid Mubārak* for so many days and give a daily report. Such a punishment was given to the writer's class and we offered perhaps for ten days *Fajr* Prayer in *Masjid Mubārak*. The order was that we must arrive at the *Mubārak* Mosque before beginning of the *Fajr* Prayer. Accordingly, we obeyed the order and gave daily report to him. Thereafter we became regular recipients of his favors.

Khālīd Maḥmūd Sidhoo

He was a bit kind and lenient in giving punishment. Whenever he punished it seemed as if he was giving us a gift and the recipient used to feel ashamed. The one who was given this sweet punishment and drank this apparently bitter drink then was so reformed that there was never need for punishment. The punishment given by respected Malik Ṣāḥib instead of taking us away from him used to bring us closer to him. Perhaps the major reason for that was that to whomsoever Malik Ṣāḥib gave punishment he himself came closer to him. In the end the punishment used to be forgotten and friendship used to begin. It was his compassion due to which Malik Ṣāḥib's awe was always in the heart and mind of a student. Today, when such hearts recall memories of Malik Ṣāḥib, definitely, all such scenes must be revolving in front of their eyes and then disappear after turning into prayers for him.

Zafrullāh Khān Ṭāhir

He possessed a fatherly compassion for the *Jāmi'a* students. Rather, he had even more than fatherly love and mercy for them. Even today, all those students of the *Jāmi'a* who learned skills from him pay tribute to him for his compassion for them. I remember, once, he was teaching *Fiqh* to our class when a student did something wrong. He was displeased and rebuked the student a lot. His such displeasure was fully justified. As a

teacher he had fulfilled his responsibility. However, the passion of mercy did not let him rest until he provided comfort to the student. Usually, this was his way of punishing with which most of the students were familiar. Whenever he was displeased with someone or gave punishment to someone at the end he always found a way to comfort him. So, to comfort our class he found this way: he called the whole class after ‘Aṣr Prayer to the roof of the *Jāmi‘a* (at that time there was no second floor of the *Jāmi‘a*). When we arrived, he asked someone to bring tea and *samosas* (saltish triangular pie) for us and for a while he stayed with us. So like this his way of giving moral training had engulfed in it love and compassion.

Muzaffar Aḥmad Ṣāḥib Durrāni

After ‘Aṣr Prayer I visited him at his home and knocked at the door. After getting permission to enter I went inside and I saw that he and a student were sitting and eating "*saivīyyāñ*" (sweet vermicelli dish with milk). At his invitation I also joined them. Addressing me he said, "Today, in the *Jāmi‘a* I had admonished him and now I am comforting him so that he is reformed and at the same time he does not carry anger in his heart."

Whenever he punished anyone, apparently, he also became part of it. Muzaffar Aḥmad Ṣāḥib Khālīd writes:

"Here is an incident which shows Malik Ṣāḥib's unselfishness and how he bore in mind the love and sympathy of the students. Once, it so happened that after taking roll-call he told all those students who came late in the assembly to pick the papers and slips which were spread all over the ground and at the same time he himself joined them in picking the rubbish. The rest of the *Jāmi‘a* students when saw him picking the papers requested the Principal Ṣāḥib not to do so, we will do that. However, Malik Ṣāḥib said that since he had asked them to do the job he would join them so that they did not feel humiliated and ashamed."

Wasim Aḥmad Ṣāḥib Saro‘a

He always arrived in the *Jāmi‘a* before starting time. He was strict in doing things on time. My house was a bit far away from the *Jāmi‘a*. I remember that couple of times I did not arrive in the *Jāmi‘a* on time. There were some other students also who were late. At the end of the Assembly, Malik Ṣāḥib called for all the students who were late and said, "It is my fault that you did not come on time in the *Jāmi‘a* so I along with you should be penalized. Thus, he also joined us in cleaning the *Jāmi‘a* ground and despite our request to him to not do so he continued doing so. We were so ashamed that we always tried our best to be on time in the assembly. During the interval he called all who were late and had to clean the grounds to come and have tea. He used to take good care of the health of the students. Often he would give the students money from his pocket for drinking milk. Once, he gave me also Rs. 100 and told me that I should either eat almonds or drink milk.

Riāz Maḥmood Ṣāḥib Bājwa

He loved us. However, whenever he became angry with us which was basically in the course of his duty he always compensated for his anger. Once, he penalized some students of our class for making noise and then we saw him doing *Istighfār* (asking forgiveness from God through repetition of the words, *Astaghfirullah...*) for exhibiting his anger with the students. This incident shows how he used to examine himself and how he was always careful even in minute matters with regards to fear of God.

His compassion was not limited to human beings only, rather, following the *uswa-e-ḥasanah* (good example) of the Holy Prophet^{sa} he used to be kind to animals also. Here an incident as related by respected Ameer ‘Ali Ṣāḥib, contractor of the Tuck Shop is described:

"He (respected Malik Ṣāḥib) treated animals also kindly. There was a goat which every day entered the *Jāmi‘a* lawn and ate plants. Therefore,

one day I tied down the goat. After the end of the *Jāmi'a* classes when Malik Ṣāhib passed by he saw that the goat is making a lot of noise. Malik Ṣāhib asked me why I have tied the goat? It seems that she is hungry and that is why she is making noise. I told him that when she is left untied she ruins all the plants. That is why I have tied the goat. He told me that if someone ties me and does not let me eat and drink would not I make noise due to hunger. So I right away untied the goat."

Moral Training

Above some of the incidents about Malik Ṣāhib's extreme compassion for the students and his mode of punishing or penalizing the students for their wrongdoings have been mentioned. However, he always had in mind to enhance the training of the students and make them excellent specimens of Aḥmadiyya teachings. Sometimes he would punish a student in front of other students so that they are warned by the experience and they get moral training.

Jāved Aḥmad Ṣāhib Jāved

"During the time when I was a *Jāmi'a* student one student committed such a mistake for which it was essential that he is given appropriate punishment. After inquiry when the punishment was decided Malik Ṣāhib himself administered appropriate punishment. All students were told to gather in the hall and in front of all students Malik Ṣāhib gave the appropriate punishment to the student so that the other students learn a lesson from it and do not commit such a mistake."

Chaudhary Zafrullāh Khān Ṣāhib Tāhir

It has been always his custom that whether it is summer or winter he always arrived at the assembly time in the *Jāmi'a*. He would stay close

to the *Jāmi‘a* building and when students passed by at the end of assembly proceedings he would check their uniform. Whosoever had some problem with his uniform he would ask him to come to him. Then from each of them he would ask for the reason for not wearing the uniform. If the reason given by the student was genuine he would forgive him. To those who had no genuine reason he would order them to make circuits around the *Jāmi‘a* ground. Once in a while due to his administrative responsibility he had to act against his disposition and be tough with the students.

Muzaffar Maḥmood Aḥmad Ṣāḥib

Despite his old age whether it was a hot day or a cold day he always used to arrive before the *Jāmi‘a* assembly time. He used to keep an eye on the students who came late for the assembly. He would admonish the habitual late comers. At the end of the assembly proceedings students used to go in lines to their classes. He used to observe each student. If a student had shoe laces which were either broken or untied he would single him out from the line and admonish him with love. He would inculcate the sense of responsibility in each student by paying special attention. Even today I feel the positive impact of his advices. From time to time he would take a tour of the classes and personally do the inspection. He was very conscious of the discipline. Sometimes to encourage the students he would come after ‘Aṣr Prayer to the playground.

Irshād Aḥmad Khān Ṣāḥib

He was always present at the *Jāmi‘a* assembly. When students used to leave the assembly to return to the classes he would observe each student individually to determine whether he was facing any difficulty or problem. When the last student had passed then he would still stay there. Once we asked him why he keeps on standing while all students had gone to the classes. He told us that he prays for all students, "O God Almighty! Let all the dear ones excel from each other and make them the best servants. May they become shining stars of the *Silsila ‘Āliyya Aḥmadiyya*.

Mubashar Aḥmad Ṣāḥib Ṭāriq

The seven years which I have passed under the compassion of respected Malik Saifur Raḥmān Ṣāḥib they are such a part of my life which probably cannot be replaced. Once, I decided to buy an English dictionary with the scholarship money I had received for the vacation period. The price of the dictionary was around Rs. 400 at that time. Accordingly, I submitted an application to respected Malik Ṣāḥib (who was principal at that time) that I should be given money as a loan which I would pay back upon receiving my scholarship after the vacations.

So he called me in his office and asked why I wanted to buy such an expensive book? I told him that I am fond of it. He told me that I should buy books of the Promised Messiah^{as} with the money which will always remain with me and will be quite useful. If I buy the dictionary I will probably use it once in a while. So I changed my mind and told him, "Fine, I would not buy the dictionary and do not need the loan now." He said that he will give me the money and then it is up to me to decide whether I should buy the book or not and he gave me 400 Rupees. After the vacations when the *Jāmi'a* re-opened after a few days he called me in his office. He asked me that still I have not paid back the loan. I told him that I did not get my scholarship yet. As soon as I get the money I will pay back the loan. He said, "I do not care about the money. What I care is that after completing the studies you have to enter the practical life and sometime you might have to do financial dealings with people, so whatever promise you make you must always keep in mind that you have to keep it."

How much importance he gave to praying for the students and what efforts he made for that can be estimated to some extent from the writing of respected Irshad Aḥmad Khān. He writes:

"He used to write to Ḥaḍrat Khalīfatul Masīḥ for prayers for the students and pray himself also. Furthermore, he used to encourage the students to write for prayers for themselves to Ḥaḍrat Khalīfatul Masīḥ. He would tell the students that they should participate in the meetings of elders

of the *Jamā'at*, listen to them and benefit from them. During his tenure several times the companions of the Promised Messiah^{as} were invited in the *Jāmi'a* hall. The students shook hand with them and there were group photos taken with them.

He used to give a lot of advice to the students, sometimes with respect to a particular event, sometimes by presenting a question or a riddle and sometimes telling them about certain incidents of the elders or his own life. His advice was always so effective and loving, and had such power of goodwill and sincerity that it convinced everyone who was being addressed and spurred him to act upon the advice. His advice was free of taunt and harshness. The qualities of a good advisor and the conditions which are essential for advice to be effective, which are mentioned in the Holy Qur'ān, all these characteristics were present in him and in his counsel. One such advice he gave to the writer was as follows:

"This humble one had the honor of being his student for five years. When I was admitted in the *Jāmi'a*, respected Malik Ṣāḥib on the first day of the class came to our classroom. After introducing himself he said, 'Dear students, I would like to give you some advice. The first thing is that you must observe the time and obey the law. Secondly, respect elders and treat the young ones with love. Thirdly, pay full attention to your studies wholeheartedly and do not consider it a burden. In this way you will avoid facing difficulties. Pray a lot for yourself and also write to Ḥaḍūr for prayers.' "

Syed Manṣoor Aḥmad Bashir, Missionary Uganda

It was a custom of the late Sayed Mir Dāud Aḥmad Ṣāḥib that before the start of the annual long vacations he would gather all the *Jāmi'a* students in the hall and besides he himself advising the students he would ask respected Malik Saifur Raḥmān Ṣāḥib, the present principal, Mir Syed Maḥmood Aḥmad Ṣāḥib Nāṣir and certain other teachers to give lectures and advise the students. This function used to be held every year in such a

dignified way that its memory still must be impressed in the minds of the students. During one such occasion respected Malik Ṣāḥib related an incident from his life.

"Once while we were crossing the river in Jehlum area my box which contained all my precious books was lost with the flow of the river and I felt badly hurt. When I reached the bank on the other side of the river I sat at one spot and started to think about all the trouble I was going through to attain a religious education - does it have any benefit or use for me? After a while my heart decided that all that pain and hurt and sadness were essential to become a true servant of God Almighty."

He described this incident in such a way that it had a deep impact on the students. Although 25 years have passed since this incident, I always remembered it and have always benefited and enjoyed a strange kind of delight from it and considered it a beacon of light for myself.

Khalīfa Ṣabāḥuddin Ṣāḥib

He writes about his one beautiful advice in this way:

"The late Malik Ṣāḥib used to tell an incident that once Ḥaḍrat Muṣṣleḥ Mau'ūd^{ra} was staying in Nakhla which was close to a village, Jābah, in Soon valley. To meet Ḥaḍūr, Malik Ṣāḥib left Rabwah for Nakhla. On the way the time for Prayer approached. He went inside a mosque in Khushab. While doing his *Wudhū* (ablution) he did *Masaḥ* (wiping with slightly wet hands) on his socks. One *Maulānā* sitting in the *Miḥrāb* (the prayer niche; a recess in a mosque indicating the direction of *qibla*) was watching him. He came running from the *Miḥrāb* and started to hit Malik Ṣāḥib's feet with a stick while he was shouting, 'Remove the socks. Remove the socks.' Malik Ṣāḥib said to him, *Maulvī Ṣāḥib!* It is written in the Holy Qur'ān:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ

ud‘u ilā sabīli rabbika bil ḥikmati wal mau‘izatil ḥasanati

Call unto the way of your Lord with wisdom and goodly exhortation. (16:126)

At this, *Maulvī Ṣāḥib* said, "It is *mauzah* mentioned there not the socks." After telling this incident Malik Ṣāḥib advised the students, "You must become learned men who practice what they teach and you must not adopt the way of an ignorant *Maulvī* who does not know the difference between

مَوْعِظَةٌ

and

مَوْزَه

Mau‘izah

Mauzah

Admonition

Socks

Follow the easy way in religion. Try to make others understand the matters with love, prudence, observation of etiquette and intelligence.

Muḥammad Iqbāl Ṣāḥib ‘Ābid

All students of the *Jāmi‘a* besides being drawn to the very dignified character of respected Malik Ṣāḥib were also impressed with his awe-inspiring and elegant personality. When I was admitted to *Jāmi‘a* during the first year I saw him mostly from afar. Slowly I became a bit more bold and naughty. I started to tease and ridicule certain students of my class to the extent that one student complained either in writing or verbally to respected Malik Ṣāḥib that due to so and so student (i.e., me) he was leaving the *Jāmi‘a*. Malik Ṣāḥib asked me to come to his home. He served me tea and very lovingly asked me which town I belonged to? He further told me to tell him every aspect of my personal situation.

When I finished telling him everything about myself and about my

circumstances he told me that from now on I can consider him a friend and whenever I face a difficulty I can come and tell him about it. I was sinking with shame in front of the loving and awe-inspiring personality and felt very ashamed of myself. He said, "Iqbāl! Look, I want to give you some advice." I listened to him with full concentration. The joke remains a joke up to a limit when a joke starts injuring a person then it does not remain a joke, rather, it becomes tyranny. Would you be happy to see that one of your classfellows leaves the *Jāmi'a* because of you and thus forgoes the opportunity to serve in the field of religion? In an excusing tone I showed him how ashamed I was of my actions and promised him to reform myself. Malik Ṣāḥib's face was sparkled with feelings of love and compassion.

A Scholar of High Rank, A Compassionate Teacher

Ḥaḍrat Malik Ṣāḥib was *Muḥṭi Silsila* and also used to teach *Fiqh* and the Rules of Arabic grammar (*Ṣarf wa Naḥv*) in the *Jāmi'a*. Therefore, the common people know him as just a scholar of *Fiqh* and *Ṣarf wa Naḥv*. However, the fact is that he possessed masterly skills in commentary of the Holy Qur'ān, *Ḥadīth*, Arabic literature and logic, etc.

Here I present an example of his mastery over Arabic literature and his skills. Respected teacher, Rānā Taṣawar Aḥmad Khān states:

"*Al-Biyān wattabiyyīn lil-kāmil*" is one of the most difficult books of Arabic literature and even very scholarly teachers cannot teach this book without prior detailed study and preparation for the lecture. However, I went several times to Malik Ṣāḥib to study this book. Each time Malik Ṣāḥib took the book and with great fluency in simple and understandable language taught me many pages from the book. I never had any problem in understanding any word or paragraph. There was never any apprehension in my mind."

Khalīfa Ṣabāḥuddin Ṣāḥib

It was the best selection made by Ḥaḍrat Khalīfatul Masīḥ II^{ra} when he appointed Ḥaḍrat Malik Ṣāḥib as *Muḥṭi*. He was a roaring sea of knowledge. Whenever anyone talked with him on any topic he always gave very detailed, satisfactory and well-informed responses. He would always try to explain at the level of the questioner's ability of understanding. His reasoning was supported with both superior and intellectual arguments. His knowledge was so ample that in each *Fiqhī* issue one could see that the explanation given by him was solid. If he needed to study further with regards to an issue he would straightforwardly state that he would let you know after doing further research on the issue.

He had really collected the treasure of knowledge given by the Khalīfatul Masīḥ with both hands. Even then he felt the need to gain more knowledge. Often we saw him studying. Along with extensive knowledge God Almighty had also blessed him with a broad vision. He did not believe in adopting an unreasonable hard line in matters of *Fiqh*.

As far as his knowledge was concerned, he was a roaring sea of knowledge. Arabic Grammar (*Ṣarf wa Nahv*) as a subject is usually considered a difficult subject. However, the late Ḥaḍrat Malik Ṣāḥib was an authority in this subject. He was a top scholar of *Fiqh*. He was the *Muḥṭi Silsila* and at the same time he taught *Fiqh* and *Ṣarf wa Nahv* to our class. While teaching in the class he would make us do practice also in *Ṣarf wa Nahv*. Despite being such a top notch scholar he would teach us in such a simple way that every thing used to get easily ingrained in the mind. He used to give the students the opportunity to ask questions without any hesitation and he answered the questions with great love and affection. When everyone had understood what he had covered only then would he teach further.

Chaudhary Zafrullāh Khān Ṣāhib Ṭāhir

In my life there are some beautiful memories of a person who was a great scholar. His personality was very impressive. Everyone who once met him was convinced of his scholarship. He was a well-rounded scholarly personality. However, there was no one in the field of *Fiqh and Sharfu Nahv* who could match him. He would deliver his lecture continuously and in such a way as if he were teaching easy stories to young children.

I remember the days when there used to be long Q & A sessions in Rabwah (e.g., At the occasion of *Ijtimā'āt Majlis Khuddām al Aḥmadiyya*), one of the panel members used to be Ḥaḍrat Malik Saifur Raḥmān Ṣāhib. He used to answer the questions relating to *Fiqh*. For very difficult questions he would give simple answers with examples to make the *Khuddām* understand.

In *Fiqh* Malik Ṣāhib always leaned towards ease. Thus, often during Question & Answer sessions and also in our class whatever answer he gave for a question the aspect of convenience was prominent in the answer. Often he would say:

الدِّينُ يُسْرُ

addīnu yusrun

The religion is easy (for people)

i.e., religion is name of ease and not of creating hardship unnecessarily.

One prominent quality of Ḥaḍrat Malik Ṣāhib was that he was fond of and fully devoted to inculcating the love of knowledge in students and also making them scholars. He used to say that *Jamā'at* was in need of scholars. Therefore we should have such scholars who are specialized in different fields. Thus he used to keep an eye on the *Jāmi'a* students

throughout their studies keeping this aspect of training in his mind. He used to keep evaluating which talented student may excel in what subject and in what subject he should be further educated.

His Way of Teaching

Khalifa Ṣabāḥuddīn Ṣāḥib

While lecturing to the class he used a method of teaching in which he himself raised minor points and then provided an explanation of the points. He would analyze various objections and then he would explain and assess every portion of the objection. If a student felt that he did not understand something he would ask him without hesitation to explain it further. Then Malik Ṣāḥib would continue to explain further until the student fully grasped the matter.

Malik Saeed Aḥmad Rashid Ṣāḥib

He possessed mastery in the field of *Ṣarf wa Naḥv*. *Ṣarf wa Naḥv* was considered to be the toughest subject to understand and learn. The fear of this subject often made many students fail in this subject. However, Malik Ṣāḥib taught the subject in such a nice, simple and easy way that even the hardest subject used to get ingrained. He was also an illustrious scholar and teacher of *Fiqh*.

Syed Maṣṣoor Aḥmad Ṣāḥib Bashir, Missionary Uganda

I was admitted in the *Jāmi‘a* in 1962. This was the time that I had an introduction with Ḥaḍrat Malik Ṣāḥib. Later on in different ways with

the blessings of Allāh I got the opportunity to benefit from this saintly person. God Almighty also gave me the opportunity to learn *Fiqh* from him for many years. Generally students do not consider *Fiqh* an interesting subject. However, it is my personal observation that he used to teach this subject in a very interesting way. While teaching the subject he would often tell interesting incidents related to the subject matter which caused the students to pay more attention to it.

Mubārak Aḥmad Qamar, Missionary Fiji

I have been his student for a long time. During lectures I have listened to hundreds of different very interesting incidents which were saturated with good advice. His way of addressing and manner of speaking are still in front of my eyes. While giving a lecture to the students he would say, "*Khudā kay bandu* (Servants of God), *Bhalay Mānso* (Gentlemen)! The matter is like this, etc."

While giving a lecture he would talk in low tone, slowly and often repeating the matter so that students could fully understand the subject matter. While teaching he would often mention incidents and jokes which used to make the student laugh and this way students did not feel tired or exhausted and remained interested in the lecture.

Malik Jameelur Reḥmān Ṣāḥib Rafīq, Vakīlut Taṣnīf

Malik Saifur Raḥmān Ṣāḥib was one of those dear teachers who inculcated in me a passion to acquire knowledge and then focused his full attention in guiding me in this respect. I have benefited a lot from him with respect to Arabic grammar, particularly, with respect to *Sarf*. Although he was not my *Sarf wa Naḥv* teacher, while learning *Tafsīr Kashāf* or *Fiqh*, etc., I used to come across these rules. His style of instruction was extremely loving and effective. I used to feel very ashamed when while teaching he would say to me, "It is surprising that you are in such an

advanced class and you are still unable to understand so and so rule." Or he would show his surprise with some other similar words. Although I felt ashamed, these words however served to spur me on and further developed in me the passion to learn more. Since my student days I have an impression that Ḥaḍrat Malik Ṣāhib was one of the extremely sincere, hardworking and zealous teachers.

When Mir Dā'ud Aḥmad Ṣāhib (who was principal at that time) decided that the *Jāmi'a* should publish an excellent book about "*Ilmuṣ Ṣarf*" he called the staff meeting and mentioned his desire. Then he said that Malik Saifur Raḥmān Ṣāhib should write this book. (This book has been published under the title, "*Qawānīnuṣ Ṣarf*", Editor). *Fajazāhullāhu Aḥsanal Jazā.*

One of his great pupils whom God Almighty appointed as leader of the world was Ḥaḍrat Khalīfatul Masīḥ IVth. He paid glowing tribute to Ḥaḍrat Malik Ṣāhib on his demise in his Friday Sermon delivered on November 3, 1989 (presented earlier in this book).

Extraordinary Love for Khilāfat

Whatever excellent qualities Ḥaḍrat Malik Ṣāhib possessed, in fact, these were the blessings due to his vital relationship and extraordinary love for the *Khilāfat*. From the day he accepted Aḥmadiyyat until his last day he had a personal relationship with each Khalīfatul Masīḥ. It never happened that Khalīfatul Masīḥ had told him to do something and either he himself delayed or let any of his subordinates delay in completing the job. I would like to mention an incident. Probably this incident took place in 1979. Once, the Private Secretary Ṣāhib informed him that a certain student must remain available all the time in the *Jāmi'a* as any moment he could be called to see the Khalīfatul Masīḥ. The *Jāmi'a's* annual sports were in progress. The student left the place and went somewhere. During this period a clerk from the office of the Private Secretary came with the

message that the student should come to see the Khalifatul Masiḥ. At that time Malik Ṣāhib's condition was worth witnessing. With great restlessness and anxiety he was running all around in search of the student and was saying, "If the student does not reach on time Ḥaḍūr's precious time will be wasted." Meanwhile, the student arrived. Although he was an extremely gentle, kind and loving person, in order to honor and respect the *Khiḫāfat* all these qualities were insignificant and abrogated. He scolded the student and told him, "When you were told to wait for Ḥaḍūr's message why did you leave the place and cause uneasiness to Ḥaḍūr?"

Malik Lāl Khān Ṣāhib, Canada

Malik Ṣāhib Turned Out to be Much More Exalted Than My Imagination

My relationship with Malik Ṣāhib began right after I accepted Aḥmadiyyat in 1962. It was the late Malik Ṣāhib who first took the initiative which led to our relationship. I visited him a few times and the love and affection which he showered made me attached to him forever. The one thing which impressed me the most was that since I had come from non-Aḥmadis I had in my mind a specific impression about such elders of the *Jamā'at* but Malik Ṣāhib turned out to be much different and exalted. After accepting Aḥmadiyyat the love of Islām which developed in me and the beautiful face of Islām which I saw in the late Malik Ṣāhib also had a big role in making it more lovely and beautiful. *Fajazāhullāhu aḥsanal ja'za*.

Due to the sad demise of Malik Ṣāhib we all have been apparently deprived of his prayers and guidance. However, we wish that Allāh the Exalted accept all the prayers he did repeatedly for the victory of Islām and Aḥmadiyyat, for his family members and dear ones, and for himself. May God Almighty give us the ability to adopt his excellent examples. *Āmīn*

Irshād Aḥmad Khān Ṣāhib

Whenever an assignment was given to him he would complete the assignment first in spite of severe illness and then he would do something else. One incident relating to respected Malik Ṣāhib was told to me by Dr. Mirzā Ṭāriq Aḥmad Ṣāhib, Cardiologist. He said:

"I was a student in Leeds and I used to go to London for *Mulāqāt* with Ḥaḍrat Khalīfatul Masīḥ IVth. In those days Malik Ṣāhib was staying in London and he was ill. I saw him studying the manuscripts while he was lying on the bed. I said to him, 'Respected Malik Ṣāhib! You are sick. You should have some rest. When you are feeling well then you should do this work.' He responded, 'These have been sent by Ḥaḍrat Ṣāhib. Therefore, how can I rest until this work is completed? As far as my health is concerned it is always bad.' "

Iqbāl Aḥmad Najam Ṣāhib

"Ḥaḍrat Malik Ṣāhib was deeply in love with *Khilāfat*. This incident took place in 1965. Ḥaḍrat Khalīfatul Masīḥ IIth was seriously ill. When the news reached the *Jamī'a* about the seriousness of his illness all in the *Jamī'a* gathered to pray for him. Malik Ṣāhib led the prayer and while he was leading the prayer he became unconscious and fell on the ground - this condition shows us how extraordinarily he was in love with the *Imām* of the time."

All the students of Ḥaḍrat Malik Ṣāhib who saw him when he was a loving teacher and a kind supervisor and also when they saw him outside the *Jamī'a* when he was a still more affectionate and sympathetic friend, even today they have memories of such incidents and scenes which had created fervor and passion in each grateful heart. Pleasant memories, and beautiful scenes are not just interesting stories, rather, these have in reality played great role in the construction of spiritual life and also in

strengthening of character of his students. Everyone who learned something from his excellent morals cannot refrain from telling these things.

Khalifa Ṣabāḥuddin Ṣāhib

Ḥaḍrat Malik Ṣāhib possessed excellent and praiseworthy moral qualities. Despite being such a highly respected scholar he was a beautiful portrait of simplicity and humbleness. He always wore clean and nice dress but simple. He was a tall person with an awe-inspiring and handsome face upon which a prominent but a little smile was always visible. Whenever someone went to see him to talk about some personal issue he would always listen with full attention as a respected teacher and as an affectionate father and then as much as possible he would help him. When he realized that the student in fact was serious or he had been oppressed in any way or due to some reason he did not get something which he deserved then Ḥaḍrat Malik Ṣāhib would prepare to take every appropriate action in support of the student. This way the students used to get the maximal advantage of his affection.

Respected Malik Ṣāhib was a big-hearted and open-minded person (*Wasī'ul Qalb*). On light-hearted occasions, he was never unreasonably ceremonious. We had the opportunity to accompany him on several leisure trips to rivers, canals and other recreational places. The scenes of one trip are still clear in my mind. Once we joined a hiking party which also included respected Malik Ṣāhib. In the beginning the students were somewhat reserved, thinking that our revered teachers may not like our actions or we may say or do something which did not reflect proper respect for our elders. Malik Ṣāhib, while keeping his seriousness intact, took part in each program, listened to all the students' jokes with full interest and shared their enjoyment. Despite his advanced age he bravely accompanied the students on the trips to *Muree*, *Borban*, *Lāla Zār*, *Ayyūbiyya*, *Nathia Gali*, and *Thanda Pani* and travelled with them on foot. He used to say, right now I am neither *Mufī Silsila* nor your teacher but I am your

companion and a fellow traveler. These are the things which by becoming the reflection of his magnetic personality are imprinted on minds even today.

Iqbāl Aḥmad Najam Ṣāhib

Our principle, respected Sayed Mir Dā'ud Aḥmad Ṣāhib was very careful to maintain discipline. However, Malik Ṣāhib due to his compassion and love used to figure out a way out of it. If someone was given some punishment he would visit him to ask for his assistance and make a recommendation to avoid the punishment. He would see if the reason for the punishment was reformation and if the student had already reformed then he would recommend the cancellation of the punishment. In the absence of the Principal he used to be the acting Principal. Some students thought that he was extremely soft-hearted and felt that it was a period of leniency and enjoyment. However, he would make the students strictly follow the rules and regulations. If he saw that a student was overstepping the limits his rose-blossoming face would become perturbed. His face was so easy to read that it was difficult for him to conceal his passions. He was an extremely righteous person and that is what he wanted his students to become.

Muḥammad Iqbāl 'Ābid Ṣāhib

One prominent quality among the many praiseworthy qualities he possessed was that he was by nature a very generous person. He used to help poor students from his own pocket. After admonishing the students he would often comfort them. Either he would treat them by taking them for a picnic by a river or provide them milk to drink. This way he used to make them forget that they had been admonished. The fact is that throughout my life I did not see such a kind and affectionate teacher.

خدا رحمت کند این عاشقان پاک طینت را

Khudā raḥmat kunad īn āshiqān pāk ṭīnat rā

May God Almighty have mercy on these lovers having pure disposition

Muzaffar Aḥmad Ṣāhib Durrāni

I saw a glimpse of his honesty and his pursuit of the subtleties of righteousness when he told me to come to his office in connection with the submission of an application for *Mulaqāt* of the French class with Ḥaḍrat Khalīfatul Masīḥ IVth. So I went to his office. He tore a paper from a pad on which the *Jāmi‘a Aḥmadiyya* was printed to give it to me. Then suddenly he took the paper back and said, "This is the *Jāmi‘a Aḥmadiyya* letterhead and the French class is not held during the *Jāmi‘a* hours so we should not use the paper from the *Jāmi‘a* letterhead. Then he gave me a plain paper and told me to write on his behalf an application for the class *Mulaqāt*. Then he signed the paper.

Mubārak Aḥmad Qamar

He was an extremely righteous, pious, highly prayerful and revered person. He possessed a very attractive, majestic and heart-ravishing personality. He used to help poor students financially. However, he used to help them in such a way that besides God Almighty and the student no one knew about the assistance. No doubt he was a tall minaret of light whose light even today is making the whole world bright.

Iqbāl Aḥmad Najam

Extremely tender-hearted, compassionate, kind, scholarly and accomplished, modest, gentlemanly, sympathetic, pleasant like a beautiful rose, and capable of permeating everyone Malik Ṣāḥib perfumed excellently the *Jāmi‘a*'s Garden of Aḥmad. He irrigated the garden with blood from his heart. It is in this garden I met him. I was his student for six years. I observed him up close and found him to be a great man.

He had a great enthusiasm for worship. While he was praying it seemed as if he was totally absorbed or that he was plunged in the sea and had no intention to come out. He used to pray a lot for all of his students. He was a true lover of God, the Holy Prophet^{sa}, and the *Khiṭāfat*. He was a sincere advocate for the students and a well-wisher of humanity. He was an old servant of the *Silsila*. Despite his departure he is still alive in our hearts. His light still flickers in our lamps. His perfume still infuses our life and makes our spirit harmonious with ecstasy. He was fast like waterfalls and a sweet talker like mountain cascades. He was a very dignified and revered person. His separation from us is being felt and will be felt continuously. I pray that the light he ignited sparks more lights and it is never extinguished. He is granted heavenly peace in the heaven of peace, and he is granted high status in the *a‘lā ‘illiyyīn* (May Allāh grant him highest rank in paradise). (*Āmīn*).

Riāz Maḥmood Bājwa

He used to emphasize prayer a lot. He often used to find out about such students who have developed the habit of praying. He would contact them and ask them to pray. We had such a relationship with him that we were happy even when he was angry with us. He was the splendor and beauty of the *Jāmi‘a*. In this garden of knowledge and wisdom he was an attractive and pleasant flower. He did not leave any stone unturned in making its atmosphere wholesome. We have spent a long time in his companionship. He always took care of our needs as much as it was

possible. Whenever we faced any difficulty he always cooperated with us. He loved all the students who had devoted their life. He paid special attention to them so that none of them became lost. He especially loved and helped those students who were poor.

Zafrullāh Khān Ṣāhib Ṭāhir

Despite having a high status and position respected Malik Ṣāhib was very humble. He used to meet everyone humbly and very lovingly. He would always meet everyone very cordially whether he was a worker of the *Jāmi'a* or someone who was visiting from outside the *Jāmi'a*. While he was walking certain people would ask him about certain issues and he used to stop and answer their questions. He never made it an issue of his ego.

Respected Malik Ṣāhib had very simple disposition. He did not care about his outward appearance. During the winter he used to wear a simple overcoat. This was in spite of that God Almighty had given him wealthy children who told him that they would buy for him whatever kind of overcoat he would like. However, he did not like to do so.

Soofi Muḥammad Ishāq Ṣāhib

The late Malik Ṣāhib treated all the staff of the *Jāmi'a* in an excellent manner. He treated the young teachers very lovingly. With the teachers of his own age his treatment was brotherly. I remember that once he wrote a notice on the bulletin board of the *Jāmi'a* in which he had asked to abstain from doing a certain thing. Unintentionally, I wrote on the side of the notice, "*Alḥamdulillāh*, I have never done so." There was absolutely no reason to write these words. The notice required only signatures. He called me to his office. He told me that I need not to write that. All you were required to do was to sign the paper. Then he himself crossed over what I had written. He did not say anything else to me regarding it.

The one beauty of the late Malik Ṣāḥib which is equivalent to a thousand beauties was that despite holding such a high position (Principal of the *Jāmi‘a* and *Mufī Silsila*) he never liked flattery. Lack of arrogance and humility were part of his disposition. I think he was a proof of the validity of the *Ḥaḍīth*:

مَنْ تَوَاضَعَ لِلّٰهِ رَفَعَهُ اللّٰهُ اِلَى السَّمَاءِ السَّابِعَةِ

man tawāḍa‘u lillāhi rafa‘a hullāhu ilassamā’issābi‘ati

Hospitality, knowledge, humility and humbleness were the medals of honor and distinction of the late Malik Ṣāḥib. From his character never came such a whim that he might have ever imagined that:

ہمچو مادیگرے نیست

hamchū mā ḍigari nīst

There is none other like us

Therefore, I have absolutely no hesitation to say:

زمین کھا گئی آسماں کیسے کیسے

zamīn khā ga’i āsmāñ kaisay kaisay

What a great heavenly person the earth has swallowed

Riāz Maḥmood Bājwa Ṣāḥib

As my relationship with Malik Ṣāḥib grew I found him an extremely kind, affectionate and loving person. He was by nature very simple and liked cleanliness. Humility and modesty were part of his disposition. There was a kind of beauty in his morals and in his habits. As Principal of the *Jāmi'a* he performed his duties with extreme effort, honesty and affection, steadfastly and beautifully.

He fulfilled the requirement of *Waqf* (life devotion) with full sincerity of heart. He let nothing come in the way of or to stop him from performing his obligatory duties. Whether it was extremely hot or cold weather he always came to the *Jāmi'a* on time and did his work. He was a practical example of, 'I shall give my religion preference over my worldly affairs.' He honestly fulfilled his pledge with God Almighty. He sacrificed every moment of his life serving in the way of Allāh and spent his whole life in His way. May God Almighty raise his status and award him the best reward and make him enter heaven having those with whom He is pleased. We are proud that for seven years we have bloomed with knowledge under his very effective and progressive leadership and guidance. Hundreds of his students who underwent excellent moral training through him are serving throughout the world and are busy fulfilling the holy obligations wholeheartedly. His love, affection and kindness encouraged us and our faculty of lofty flight gained strength. He frequently comes to our mind due to his sweet and affectionate speech. His separation has made us restless. Separation whether it is temporary or permanent always leads to anxiety. His beautiful recollection and its indelible impression and effect will always remain fresh in our hearts and minds. Whenever his heart-ravishing lovely face comes in front of our eyes, the eyes become wet with tears and the heart is involuntarily compelled to say:

مقدور ہو تو خاک سے پوچھوں کہ اے لئیَم

تو نے وہ گنج ہائے گراں مایہ کیا کئے

***maqdūr hu tu khāk si pūchūñ keh ai la'īm
tū ni wuh ganj hā'i garān māya kiya ki'ai***

Had I the power I would have asked the dirt (of the graveyard), "O reprehensible!
What did you do with those valuable treasures."

Maulānā Muḥammad Ismāil Munir Ṣāhib, Secretary Ḥadiqatul Mubashshirīn

Ḥaḍrat Malik Ṣāhib, *Mufī Silsila Aḥmadiyya* and Principal *Jāmi'a Aḥmadiyya*, since the early days lived in our *Muḥalla* in the *Tehrīke Jadīd* Quarters. He stayed in these quarters for a long time. In the same quarter two of his children were born, grew up and blossomed. Later on when he was given the senior quarter his daughters were married and had moved to their own houses. The other older children were also mostly away from the home because of their studies and jobs and his wife also often went to the children's house for guidance and supervision. Thus, in that big house Malik Ṣāhib often used to be alone. In those days I used to teach in the *Jāmi'a* and my son, Ilyās Aḥmad Munir was a student in the *Jāmi'a*. Both of us, the father and the son, often used to get an opportunity to serve Malik Ṣāhib. Respected Malik Ṣāhib possessed a very simple disposition. He ate very simple food and we never had to go through any special effort to supply him food. He used to appreciate our ordinary service. Frequently he would send the messages of *Jazakmullāh aḥsnaḥ jazā'* and praise the food in such a way that we felt bashful. Furthermore after every couple of days he would purchase raw food from the market and send it to us. Due to this ordinary and simple service Ilyās Munir became the recipient of special attention and a lot of prayers of Malik Ṣāhib

Professor Rāja Naṣrullāh Khān Ṣāhib

Sometime ago Ḥaḍrat Maulānā Muḥammad Aḥmad Ṣāhib Jalil,

Muftī Silsila was residing in *Muḥallah Dārul Saḍr Shimālī*. Thus while going to the mosque for Prayers I often used to come across Ḥaḍrat Maulānā Ṣāḥib and I used to benefit from Maulānā's affectionate and very sweet conversation. Once we started talking about the *Jāmi'a Aḥmadiyya* and Ḥaḍrat Malik Saifur Raḥmān Ṣāḥib and Maulānā Muḥammad Aḥmad Jalil Ṣāḥib said, "Sometime back, Ḥaḍrat Malik Saifur Raḥmān Ṣāḥib, respected Maulvī Abul Munir Nooral Ḥaq Ṣāḥib and myself (i.e., Maulānā Muḥammad Aḥmad Jalil Ṣāḥib) were lecturers in the *Jāmi'a*. Then the question came up about appointment of the principal of the *Jāmi'a*. The administration decided that each of us three be appointed turn by turn as principal for one month. Then, it should be decided who is most deserving and most suitable for the principal's position. Accordingly all three of us took turns and worked for one month (probably for three months each of us worked) as principal of the *Jāmi'a*. At the end of the trial period the administration decided that Malik Saifur Rhman Ṣāḥib would be the principal of the *Jāmi'a*.

When Ḥaḍrat Maulānā Muḥammad Aḥmad Ṣāḥib Jalil finished telling this story I asked him what led the administration to decide in favor of appointing Ḥaḍrat Malik Ṣāḥib as the principal? Without any hesitation Maulānā Muḥammad Aḥmad Jalil Ṣāḥib said, "With respect to knowledge Malik Saifur Raḥmān Ṣāḥib was much superior to both of us (Respected Maulvī Abul Munir Nooral Ḥaq Ṣāḥib and respected Maulānā Muḥammad Aḥmad Jalil Ṣāḥib)."

After listening to this for a while I got to know about the expanse of knowledge Ḥaḍrat Malik Ṣāḥib had and at the same time my heart was greatly pleased with the purity of the heart and truthfulness of Ḥaḍrat Maulānā Muḥammad Aḥmad Jalil Ṣāḥib.

Arab poets have a unique way of describing resemblance in an elegant and perfect way:

مَعَاذَ الْإِلَهِ أَنْ تَكُونَ كَظَنِّيَةِ

mu‘adhil ilāhi an takūna kaẓībyatin

وَلَا دِمِّيَّةَ وَلَا عَقِيلَةَ رَبِّ رَبِّ

wa lā dimyatin wa lā ‘aqīlatin rabrabi

وَلَكِنَّهَا زَادَتْ عَلَى الْحُسْنِ كُلِّهَا

wa lakinnahā zādat ‘alal ḥusni kullahā

كَمَالًا وَمِنْ طِيبٍ عَلَى كُلِّ طِيبٍ

kamālan wa min ṭibin ‘ala kulli ṭibi

Translation of the couplets:

"Among these poets, someone compares his beloved with a deer, someone with a peacock and someone with an extremely fancy and superior thing. However, I come in the protection of God for comparing my beloved with such imperfect things, because, she is superior than each kind of elegance and perfection and she is superior than each kind of the best fragrance."

I have casually stated a few things and memories with reference to Ḥaḍrat Malik Ṣāḥib. Certainly, these do not fully represent a reflection of his personality. His status was much more exalted and expansive than the brief glimpses of his personality presented here. Where he possessed broad

range of solid knowledge, at the same time he was an excellent teacher. While he was Principal and officer at the same time he was also very dear friend. He was a teacher and also a loving father. His advice was always gracious and his admonitions were always fatherly. Knowledge, forbearance, friendship, dignity, generosity, moral training, cheerful disposition and righteousness are some from the jewels studded with precious stones with which his beautiful personality was adorned. Even more than that he was part of the tenure of three *Khulafā'* and all of them had full confidence in him and were happy with him. The fact is that his all such excellent qualities made him wear this crown over his head:

يَلَيْتَ قَوْمِي يَعْلَمُونَ ۝ بِمَا غَفَرَ لِي رَبِّي وَ جَعَلَنِي مِنَ الْمُكْرَمِينَ ۝

*yālaṭta qaumī ya‘lamūna bimā ghafaralī rabbī wa ja‘alanī minal
makramīn*

O, would that my people knew, 'How *graciously* my Lord has granted me forgiveness and has made me of the honored ones!' (36:27-28)

May God Almighty grant him place in the feet of his lord, Ḥaḍrat Muḥammad Muṣṭafā^{sa}. May God Almighty accept the continuous offering of his bounties as a prayer for him and elevate his status higher and higher. *Āmīn.*

**Address to the Participants of the
Tarbiyyatī (Moral Training) Class of the
Khuddām of
the Western Canada Region**

**The Last Address of
Ḥaḍrat Malik Saifur Raḥmān Ṣāhib**

Mujeebur Raḥmān Malik Ṣāhib, USA

(Note: This article was transcribed by Mujeebur Raḥmān Malik Ṣāhib from a video cassette.)

First of all I would like to apologize that I do not know the language of this class. I can talk only in Urdu or Arabic. I cannot speak in English. Therefore, if any youth or elder is unable to understand what I am going to say he should excuse me.

God Almighty had revealed to the Messiah (Jesus^{as}) that He would teach different languages to those who accept him. Similarly, the members of the *Jamā'at Aḥmadiyya* which is the *Jamā'at* of the one who is like the Messiah (Jesus^{as}) were also promised by God Almighty that they would be taught different languages. However, the best way to absorb the mercy of God the Exalted is hard work and full attention. Therefore, my dear ones must impress on their mind that beside their mother tongue they have to learn another language so that the prophecy of the Promised Messiah^{as} and Ḥaḍrat Jesus^{as}, 'My followers will know different languages' is fulfilled. Besides that after learning other languages pledge to yourself that if I got the opportunity I will spread the truth and the religion and tell as many as possible who are searching for truth that truth is with us.

About myself, I will just say that when I was studying Arabic after completing four grades it was at a place which was around 40 miles from my home and my teacher's name was *Imām* Ghazālī. Once, I had come back home and was returning to the school after taking some food from home; on the way I had to pass through a jungle. Suddenly it started to rain heavily. Since it was a mountainous region the rivers and streams usually filled with a lot of water very quickly. So I stood at the bank of such a river and started to wonder whether I should cross the river. The river was full of water and dangerous. At the same time a thought entered my mind: why and for what purpose I was acquiring this knowledge. I was alone in a awful situation. So while looking for an answer to my questions I did not see any benefit of studying. Those who are familiar with the situation in Pakistan know that anyone who learns Arabic can only get a job as a *Mullāh* or one who leads congregational Prayers in a mosque. This is what came to my mind at that time. Since my childhood I had no interest in these professions. Anyway, although the thought came to mind, it passed away. Now I am around seventy-five years old and whatever God Almighty wanted me to do I have done it. But all this was through the blessings and mercy of God Almighty since I did not have any special ability.

So you also contemplate why we have come in the world. What is our purpose of life? Then put your full trust in God Almighty and God Almighty definitely will help you to do a certain job which is concerned with His religion, and with which He is pleased.

I remember that more than half a century ago from today a few young men met together in Qadian. In those days certain hostile activity had begun against the *Khilāfat*. So these young men made a commitment that together we will do our best to establish the authority of God Almighty in the world. So from there *Khuddāmul Aḥmadiyya* started. Its organizer (i.e. General Secretary) was respected Sheikh Maḥboob ‘Ālam Khālīd who later on became *Nāẓir Baitul Māl*. Its President was respected Maulvī Qamarud Din Ṣāhib. Thus a few young men which included myself got together and started the *Khuddāmul Aḥmadiyya* which was

accepted by Ḥaḍrat Khalifatul Masīḥ II^{ra} and he named it *Majlis Khuddāmul Aḥmadiyya*. So that organization was made of young men which were no more than ten in number. Then God Almighty blessed this organization so much that today it is an international young men's organization.

So with respect to its age, its passion and its power this *Jamā'at* is that *Jamā'at* which has to establish and spread Aḥmadiyyat which is the second manifestation of the true Islām in the world.

There will be two types of young men. The one group consists of those who have devoted their whole life to serve the true Islām and the other group consists of those who did not devote their life, however, they have made a pledge to devote a significant and important part of their life to serve their religion and that group includes you also who have gathered here from far remote places so that you could learn about religion, act upon it, and try to teach it to others. So this passion is extremely blessed as it is fulfilling the motive of God.

God Almighty desires that you, the young men, rise up and make as much effort as God Almighty grants you power to remove the vice which has spread all over at present in the world and all that darkness which is all around, the darkness of infidelity, the darkness of polytheism. May God Almighty help you and you achieve your goal successfully. May God Almighty grant you the blessings of the religion and also the blessings of the world. May the means to spread the Truth in the whole world become available and ways to spread Islām become smooth and may you be able to achieve pleasure of God Almighty. May you prepare others also who wish and try their best to achieve pleasure of God Almighty. May God Almighty make all of us such persons.

Stage by Stage - the Last Journey

Mujeebur Raḥmān Malik Ṣāhib
S/O Malik Saifur Raḥmān Ṣāhib

This is the title of an article which was written by *Abbā Jan* almost thirty years ago from today and was published in '*Misbāḥ*'. In the article his two children, Mubāraka and Mujeeb ask him different questions about the life hereafter and he answers their questions. Thus, in the article the philosophy of the life hereafter was explained in simple and easy language. However, today my article is not related to the philosophy of the life hereafter. Rather, I will be telling about the last few years of *Abbā Jan's* life which were mostly passed in travel. In fact, his whole life was passed in travel, however, the traveling which he did during the last years of his life involved visiting countries overseas. *Abbā Jan* died in 1989. Since then I had deep desire to write about his life story. However, it is such a subject that always inflamed my passions which came in the way of writing about him. Now that time has healed the deep wound of his separation I have made up my mind to write about him. Let us see how much my mind helps me.

When I went to Pakistan for 1983 *Jalsa* he came to the Lahore Airport to receive me. As soon as I saw him I realized that his health had become quite poor. So during this trip I asked him to come to America, for treatment and change of the climate would have a good effect on his health. He said, "Ḥaḍūr is here, and also there are responsibilities of the *Jamī'a* and *Iftā'*, things are needed to be done in the Research Cell where several youth are busy working on various projects with me and I am very busy so how can I come to America?" Billo (Bushra Bāri, wife of Chaudhary 'Abdul Bāri Ṣāhib, Calgary) has also sponsored me for Canada. To her also I have given the same answer. I insisted that he should at least visit America during the summer vacations. He told me to send him the necessary papers

and he will look into the possibility of that during the summer. Accordingly, upon my return to USA I sent him an 'Affidavit of Support' for 'Visitor Visa' which he received in March 1984. Before that my other brothers and sisters had written to him that his health is poor and he should come and stay with them. Thus the bond to the loved ones sometimes compelled him to think about going out of the country. Accordingly, he had written to Ḥaḍūr in 1983 and Ḥaḍūr had given him permission to go to Canada along with my mother. However, the attraction of the Center, especially attraction of Ḥaḍūr and the *Jamī'a*, was difficult for him to overcome.

So the month of April 1984 came and the Divine decree brought Ḥaḍūr to London. Thus, *Abbā Jān's* center of gravity had shifted out of Pakistan to the Atlantic Ocean. After a few days I received his telephone call that since Ḥaḍūr had already left Rabwah, I applied for issuance of a visa for America based on the papers you sent me earlier and I have been issued the visa. Soon we will leave for London and then from there we will come to America. This was extremely happy news for all of us brothers and sisters who were living outside Pakistan. Thus, on May 23 my father and mother arrived London. Fortunately, just a few days before they left Pakistan they were granted immigration visa by Canada as well, which was stuck for over one year. This way, in May he got a visa for UK, USA and Canada.

In London he stayed for about two months. He was staying close to the Faḍl mosque. This way he was near Ḥaḍūr for most of the time. Then he came to his eldest daughter, Amatul Latif Zirvi wife of Dr. Karimullah Zirvi in New Jersey. After staying with them for some time he came to my house in Yorktown, VA. Then he went to Calgary, a city in western Canada where the youngest daughter, Mubārka Bushra and the youngest son, Athar Bashir were living in those days. The middle son, Hishām lived about three hours driving distance from Calgary in Edmonton. This way he used to travel quite often between Calgary and Edmonton.

By the Grace of God there are very active *Jamā'ats* in Calgary and Edmonton. Therefore, he remained occupied with some *Jamā'at* work.

During this period he received letters from his students. However, still the memories of Rabwah kept entering his mind. Accordingly, in November 1984 he wrote to Ḥaḍrat Khalifatul Masīḥ IVth:

"*Seyyadī! Alḥamdulillāh*, my health is better now. I had come here on two months vacation and Ḥaḍūr had told me to come to London after the vacation. Upon arrival here I underwent some medical treatment which made me stay a little longer than two months. Under these circumstances I will be pleased to get some fresh instructions from you about whether I should come back to London or should return to Pakistan or something else Ḥaḍūr may like me to do." On this letter Ḥaḍūr in his own handwriting wrote, "Until your full recovery stay there."

Abbā Jān had different health problems. One of these was diabetes for which he was told that besides observing his diet he had to take insulin injections. Initially, Hisham and my mother used to give him insulin injections. Later on he learned to inject himself. So, during the last four years of his life he regularly self-injected insulin. He had problem with his right hand and was unable to write letters, etc. For treatment he had to go for physiotherapy. After a long time the hand fully recovered. During the last years of his age he underwent two painful major surgeries. One was prostate surgery and the other was pancreatic surgery, which took place in November 1985. Both surgeries he underwent courageously. The pancreatic surgery was done by Dr. Procyshyn in the University of Alberta Hospital. During surgery it was diagnosed that he was suffering with Adenocarcinoma of Pancreas (Cancer of the pancreas). Such a patient does not live for more than six months. However, about his cancer the doctor neither told him nor to me. After passage of two months, my younger brother Hisham told me about it and asked for my opinion that whether *Abbā Jān* should be told about it or not. I told him that after talking with the doctor I will give my opinion. Accordingly, I talked with Dr. Procyshyn over the phone. He told me that when he operated on him he saw a fist size tumor in his pancreas. It was so big that it was useless to touch it and do anything: I just did a pancreas bypass. At the same time he told me that he could not remain alive for more than four months. Hearing all this from the doctor worried me a lot. However, it was decided that we should tell about

the situation to *Abbā Jān*. So we informed him about the Doctor's diagnosis and opinion about his survival. Upon hearing this *Abbā Jān* said, "All right. Do not worry. We will see what happens." After that my mother got "*Suchchī Būti*" (a herb or root used as drug) from Pakistan and regularly gave it to him to drink and all of us prayed for his full recovery. In June 1986 I went to Calgary, *Abbā Jān* happily told me that he had seen his doctor. The doctor had done various tests and he did not find any sign of the tumor. I will say that even if the original diagnosis was wrong, if someone is told that he is going to live just four more months he will start getting sick upon hearing such a bad news. However, the one who is ready to go to the hereafter such news does not bother him.

There is no doubt that God Almighty had granted *Nafse Muṭma'innah* (the soul at rest that had found comfort in God) to *Abbā Jān*. Throughout his life whenever he came across some difficulty he always had such an attitude. He would always start praying right away for removal of the difficulty and start doing whatever he thought he should do to that end.

The true picture of the diseases with which *Abbā Jān* was suffering was drawn by Ḥaḍrat Khalīfatul Masīḥ IVth in a letter he wrote to *Abbā Jān*:

"In fact, your condition is like that of an old car which once undergoes repair starts an endless cycle of repairs. Anyway, there is no hurry. Take it easy and come when you are fully reconditioned."

During his stay in Calgary, Edmonton and later in Yorktown, Virginia *Abbā Jān* kept himself busy in doing scholarly work. For that he used to get guidance from Ḥaḍūr. *Abbā Jān* described his activities in a letter which he wrote to Syed Shamshad Ahmad Nasir Ṣāḥib who at that time was a Missionary in Dayton, Ohio.

"Since the time I have been in Canada by the Grace of God I was able to do the following:

1. I have revised *Ḥaḍīqatūṣ Ṣāliḥīn*. Initially it contained about 700 *Aḥādīth* with translation. The revised one has 1,000 *Aḥādīth* with translation. It is in line for publishing. Let us see when its turn comes.
2. I have written a book about differences and history of Islāmic sects, and various movements under the title of, "*Tārīkh Afkār Islāmī*". It is a 500 pages manuscript. It has already been typed. Let us see when it is published.
3. In the treatise, "*Tīn ‘Azīmushshān Mau‘ūd*" I have presented the proofs of truth of Ḥaḍrat Jesus^{as}, the Holy Prophet^{sa} and Ḥaḍrat Masīḥ Mau‘ūd^{as} from a different angle. At present it is with the center for checking of the references, etc.
4. Ḥaḍūr has sent a 200 pages treatise, entitled, "*Dārus Salām and Dārul Ḥarb*" which I wrote to *Vakālate Taṣnīf* for publication."

After revising the *Ḥaḍīqatūṣ Ṣāliḥīn* book he wrote to Ḥaḍrat Khalīfatul Masīḥ IV^{rh}:

"*Alḥamdulillāh*, by spending almost one year to revise *Ḥaḍīqatūṣ Ṣāliḥīn* the revision work has been completed. Now the book contains 1,000 *Aḥādīth*. Around 300 new *Aḥādīth* which have been added to the book have been divided in different chapters. I have tried that in each section such *Aḥādīth* are added which are relevant to the topic and completes the subject matter presented in the section. For example, the first section which contains *Aḥādīth* on the topic of *Khalūṣe Niyyat* (Sincerity of Intention) contains total of seven *Aḥādīth* including the two newly added ones. Total *Aḥādīth* in the chapter about life, character and status are 46 which includes 14 newly added *Aḥādīth*. So, this way in each chapter some new *Aḥādīth* have been added so that the subject matter is fully presented. There are total 125 Chapters in the book including the new chapters. For example the old collection did not have chapters about Hospitality, *Ḥusan Zan* (favorable view), *Qaḍā’* (administration of justice) and *‘Adālat* (Court proceedings), and *Khaṣūmāt* (contentions) and

Muqaddamāt (law-suits), *Shūra* (consultation) and *Fiqh*. So with the addition of such new chapters *Aḥādīth* concerning certain excellent topics have been added....."

After completing this manuscript about two years ago the manuscript was sent to Pakistan. However, the manuscript was either lost or disposed off by the Custom Office in Karachi. *Innā lillāhi wa innā ilaihi rāj'ūn*. (May be there is hidden wisdom in this loss that a still better manuscript could be prepared). May God Almighty protect from all kind of difficulties and mischiefs.

I have been helped in the preparation of this manuscript by respected Syed Shamsul Ḥaq Ṣāḥib and respected Munir Aḥmad Jāved Ṣāḥib. My wife, Amatur Rashid Shaukat helped me with writing of the manuscript and respected Iyās Chaudhary Ṣāḥib, President Jama'at Ahmadiyya, and dear Abdul Bāri Ṣāḥib helped me with respect to preparation of photocopies, in the best way. *Fajazāhumullāhu wa aḥsanal ja'za*. I request to Ḥaḍūr to pray that God Almighty give the best reward to all these dear ones. *Allāhumma Āmīn*."

While doing all this work he travelled also. In 1986, when Ḥaḍrat Khalīfatul Masīḥ IVth came to Toronto to lay the foundation of the Baitul Islām Mosque, Maulānā Naseem Mahdi Ṣāḥib, Missionary in-charge invited *Abbā Jan* also to come to Toronto. He also had the honor to lay a foundation brick for the mosque. Besides that he also visited Vancouver and my mother accompanied him. They stayed in the Mission House there. In those days, Col. (Retired) Muḥammad Saeed Ṣāḥib was in-charge of the Mission House. He arranged Question & Answer sessions with him in the Mission House and also in five different homes. He participated in all these events. This way he got the chance to meet most of the members of the *Jamā'at* in the area and the members got answers to their questions from him. Some non-Aḥmadis also participated in these Question & Answer sessions. My mother told me that from August 1984 to October 1989 wherever he went she accompanied him. She further said that after going through the daily routines he would sit with the support of a large pillow

and either write or read something.

The memories of Rabwah bothered him a lot. Once he wrote in a letter:

"Since I cannot drive, therefore, there are a lot of difficulties in going here and there. Thus, I feel sadness and boredom. I feel distressed and wish to go to Pakistan soon. However, there is no peace of mind even there. All the loved ones are here. So situation is:

نہ جائے ماندن نہ پائے رفتن

nah jā'i māndan nah pā'i raftan

Neither we belong to here nor to there

However, if we look from this angle all these thoughts are foolish. How many days are left? I am in 75th year of my life. How much more! These are the days to remain constantly in devotion to the Creator. It is time to pray. This is the Ḥirā' Cave. However, all this is not possible without God's Graciousness. Anyhow, some life has passed and the remaining will also pass. The sole desire is that I always receive good news from the dear ones. Good news keeps on refreshing happiness. *Āmīn.*"

In the beginning of 1988 he visited Yorktown. He went to London while leaving my mother with me. In London his daughter, Amatul Basit wife of Syed Manşoor Shāh lives. However, Ḥaḍrat Khalifatul Masīḥ IV^{rh} graciously made arrangements for his stay in a guest house next to the Faḍl Mosque. From London he wrote:

"I am getting the opportunity to offer Prayers behind Ḥaḍūr. I attend the *Majlise 'Irfān* (Ḥaḍūr's Question/Answer sessions) also. Once a while when some question comes to my mind, I write down an answer to

the question. I am still not feeling well. Anyhow, I am very satisfied that I have the opportunity to see and be close to Ḥaḍūr."

After staying for four months in London he returned to America in August 1988. Jokingly I said to him, "When you went to London you were saying that now you will live in London. Why did you come back?" He said, "I was worried that I may not become a burden for the *Jamā'at*. If I had such resources that I was able to buy a house there to live then it would have been a different situation. Moreover, now Ḥaḍūr is more in need of such people who know English and I do not know English." Then he told me the story of his efforts to learn English in his childhood which was published in *Al-Faḍl* also sometime before his demise. He thought that if he knew English he would have served Ḥaḍūr better.

Abbā Jan by nature was not such a person who would keep on worrying about something. He always tried to find a possible solution to a troubling issue. He had a clear solution in his mind for the issue he was facing at present. That was, he should try to learn English. So he obtained Urdu and English dictionaries and he would read daily, with the help of the dictionaries, part of an English story book. Furthermore, he would watch news and Discovery channel programs on TV. Sometimes, he would watch in the evening with full concentration some other informative programs about insects and animals. He also would try to read the English newspaper with the help of a dictionary. This process continued for about a year. In 1989, when he was leaving Yorktown he told me that now he can understand 50 percent of the English news.

I would like to mention here that in Calgary and Edmonton there were well established chapters so there were always different *Jamā'at* activities going on. So, he was also busy in these *Jamā'at* activities. However, in Yorktown there was no other Aḥmadi family at that time. It did not bother him as he was by nature a happy person. He used to keep himself busy in studies and letter writing. He wrote the treatise, "*Tin 'Aẓīmushshān Ma'ūd*" during his stay in Yorktown. He also wrote some articles for daily *Al-Faḍl*. Furthermore, he found a hobby to keep himself busy. Daily he would cut shrubs and tree branches with an axe and cleared

the land of other unwanted things in the courtyard of the house so that children could play there. I asked him that he should not do all that but he told me that this way he also gets some exercise. After continuous work for few months he was able to clear the land of all shrubs and weeds. Then he made a portion of the courtyard land ready for growing vegetables and grew tomato plants. He always had interest in farming. Once he wrote to my brother, Hisham, "Studying and gardening are two best hobbies. These also make a person alert and regular. If some time is devoted to gardening one can grow tomatoes, pumpkin and salad, etc. It is like killing two birds with one stone."

In 1988 he attended the annual *Jalsa* in Toronto at the invitation of the Canadian *Jamā'at*. Several Question & Answer sessions were held there. In November he made a program to go Pakistan. Seats were reserved for the trip. Then he cancelled the booking with the thought in his mind that he should go to Pakistan after attending the Jubilee function in London the following year. In March 1989 he participated in Jubilee functions held in Washington, DC. In June he attended Canadian *Jalsa* in Toronto in which Ḥaḍrat Khalīfatul Masīḥ IVth had participated. Then, during the same month he participated in US *Jalsa* which was held in Washington, DC. In July he participated in the opening ceremony of Baitul Ḥamīd Mosque in Los Angeles, California. In this trip, my mother, wife and three children also accompanied him. *Jamā'at* had arrangements for our stay for three days in the house of a sincere friend, Dr. Ṭāhir Aḥmad. Upon arrival in Yorktown without any delay he wrote a letter of thanks to him. It was his habit that he always wrote a letter of thanks immediately when anyone did a favor to him. In Los Angeles trip we planned to participate in the opening ceremony of the Mosque and then do some sightseeing. So we went to see Disneyland, Universal Studio in Los Angeles and also Sea World in San Diego. During these sightseeing days we stayed in a hotel.

In Disneyland, my son Aḥsen who was seven years old at that time insisted on going on the "Space Mountain" ride, which is rather rough. Since I had some back problems earlier, I did not want to go on this ride. In general, I do not go on such rides. My fits of severe headache are well known from my childhood. When Ḥaḍrat Khalīfatul Masīḥ IIth visited

Khotakka, I was sitting with my parents in a car which was part of the caravan. On the way one has to pass through hilly areas of Khushab and due to severe headache I started vomiting. The whole caravan had to stop for that reason. My wife was expecting. So she was also unable to go on the ride. We did every thing possible to change Aḥsen's mind. However, he continued to insist on going on the ride and started to cry. At this, *Abbā Jān* said, "All right, I will take him on the ride." Due to poor health of *Abbā Jān* I got very scared of the thought of him going on the ride. So I said, All right, I will go with him on the ride." However, *Abbā Jān* told me that you have a back problem, therefore, I will take him on the ride. Anyway, I was unable to stop *Abbā Jān*. We all stood in the line which was quite long. I continuously thought about the poor health of *Abbā Jān* and was worried that something serious may happen to him. I kept on praying. As the line kept on moving ahead, my heartbeat started to become faster and faster. However, *Abbā Jān* was calm and peaceful. We almost reached the station where one boards the ride, when suddenly it was announced that due to technical difficulties the ride was shut down temporarily. So, all of us left the line and in the meantime Aḥsen also had stopped insisting on going on the ride. I thanked God Almighty how beautifully He solved our problem.

At the end of July, he went to attend the UK *Jalsa Sālāna* where he stayed with respected ‘Abdul Momin Ṭāhir Ṣāḥib in Islamabad (Tilford). In August he came back to US and then left for Edmonton, Canada. This trip turned out to be his last trip in this world.

In Edmonton he made a plan that after performing ‘*Umrah* he would go to Pakistan. Visa forms were obtained from the Saudi Embassy. Photos were needed to be submitted with the forms. So he needed photos taken and he also needed to apply for a visa for Pakistan as he was traveling on a Canadian Passport. The story of his last ailment is being told by my mother here. She writes:

"It was Monday on the twenty-third of October in 1989 . When he got up in the morning I asked him how many times he woke up during the night? He told me that he woke up twice. When I woke up the first time you were crying. I said, maybe I saw a dream during the night. In the morning he offered *Fajr* Prayer and did the recitation of the Holy Qur’ān.

Then he ate breakfast and started to do some writing work. He wrote four letters on that day: Two letters to Ḥaḍrat Khalīfatul Masīḥ IVth, one to his son in law, Syed Maṣṣoor Shāḥ in London, and one to his youngest son in law, ‘Abdul Bāri. In the London letter he wrote:

"We intend to go to Mecca *Mukarrama* for ‘*Umrah* and then to Madina *Munawwara* in the month of December. *Inshā Allāh bi tawfīqī*. Mujceb will be accompanying us. *Inshā Allāh* we will stay in a hotel. If you know someone in Jedda who could help and guide us let me know his address."

He intended to post these letters while returning from the bazaar. After eating lunch both of us went with our daughter-in-law, Ṭayyaba, to get the photographs taken. We drove for about 15 minutes. I got out. However, he kept sitting inside the car. I opened his door and asked him why did he not get up and come out? He did not say anything. After a while he came out and started walking behind me. After traveling a short distance he held the steel fence for support and stood there. Since I was going ahead of him I could not see all that. Ṭayyaba turned and looked back towards him and said with astonishment, "Why is *Khālū Jan* standing there?" I went close to him, supported him and helped him sit down. I had a few pieces of *Kūzah Miṣry* (crystallized sugar lump; a bottle of which was given to me one year back at the occasion of ‘*Īdul Adḥā* by respected Ṣāḥibzādi Amatul Qayyum Ṣāḥiba wife of Ṣāḥibzāda Mirzā Muṣaffar Aḥmad Ṣāḥib as a gift especially for Malik Ṣāḥib and she had said that these will be good to cure his coughing). I had put a piece of it in Malik Ṣāḥib's mouth. After sucking it he opened his eyes. Then I gave him another piece but he did not take it and said that he felt all right now. I told him that we should go home. He said, "No, we have to get photos taken." Then he stood up. I gave him support. He had walked for a short distance when two gentlemen brought to him a wheel chair (When he was standing while holding the fence I had just said to a passing woman, "Ambulance". That stranger woman sent the wheel chair from inside the store). We had barely entered the shopping center when an ambulance arrived and they wanted to take him to the hospital. He told me he wanted to go home. However, the time had come for him to go to his "Real Home". The

ambulance driver told me also to go along with him. Accordingly, both of us arrived in Gray Nuns Hospital in Edmonton which was close by. When we arrived in the Hospital he was feeling fine. There were no signs of any discomfort. He was made to lie down on a bed. He put his hand close to the opening of the stomach and told the doctor he felt some pressure here. Very slowly I pressed where he was feeling some pressure. The doctor asked him, "For how long he has been feeling this pressure?" I told the doctor that he had been suffering from a gas problem for a while. He asked what do you use to cure it. Malik Ṣāhib himself responded that he takes, 'Maalox' for that. Thus till the last minute Malik Ṣāhib took care of each matter himself and he was meticulous with everything. After that they took Malik Ṣāhib to the Intensive Care Unit and after examining him for a while the doctor told us that we should let all the relatives and dear ones know about his condition. In the evening of 24th, dear Amatul Latif and dear Mujeeb arrived. Bushra, Bāri and Hishām were already here. On the 23rd at noon we left home happily, and during the night of 24th and 25th of October he left us for his Real Beloved.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

innā lillāhi wa innā ilaihi rāji'un

Surely, to Allāh we belong and to Him shall we return. (2:157)"

His body was given a bath by a *dervish* (father of Naṣeer Aḥmad Qadiani Ṣāhib). In Edmonton his Funeral Prayer was led by Maulānā Mubārak Aḥmad Nazir Ṣāhib. Many Aḥmadis who had come from all the Western Canada *Jamā'ats* participated in the Funeral Prayer. Then we started the journey with his body to go to Pakistan and on the way stopped in Toronto. In Toronto, Maulānā Naseem Mahdi Ṣāhib led his funeral Prayer. Thus via Toronto, New York we arrived in Karachi. Karachi *Jamā'at* guided and helped us in every respect and sent a *Jamā'at's* representative with us. When we arrived in Faiṣalabād, Ḥaḍrat Sheikh Muḥammad Aḥmad Ṣāhib Maẓhar, despite his poor health, himself came to the airport. After getting permission from him we left for Rabwah.

Some people had also come from Rabwah to the Airport. My mother was sitting with me in the car. Hishām and Athar were also in the caravan. His body was in an another van. At that time I recalled a dream my wife (Nāila) had seen. She had seen this dream probably a month before his demise. The dream was, "*Abbā Jān* is going in one car and *Āpā* (my mother) is in a different car. *Abbā Jān* says, "It would have been nice if your *Āpā* was also with me."

When we arrived in *Dārul Dīfāt*, his third daughter Amatul Ḥamid had already arrived from Nowshera. The next day his body was moved for the Funeral Prayer which was led by Ḥaḍrat Sheikh Muḥammad Aḥmad Ṣāhib Maḥzar and he also led the silent prayer after his burial in the *Bahishī Maqbarah*.

So this is the story of his journey towards the hereafter.

Thanks to the Most High God
English Translation of the Hand-Written Note
by Ḥaḍrat Malik Saifur Raḥmān Ṣāhib

کس طرح تیرا کروں اے ذو المنن شکر و سپاس

kis tarah taira karūñ ai dhulminan shukru sipās

How do I thank and praise You, O Possessor of obligation (God)?

I was born in 1912 in a very small village of an extremely backward Soon Sakesar region of Sargodha District. I was an ordinary person. You blessed me with honor. Despite unusually unfavorable circumstances You provided me the opportunities to get religious education and then granted me pleasant fruits of that knowledge. Then You gave me the good fortune of accepting the true teachings of Islām which Aḥmadiyyat presents. You gave me a pious and loving wife and also obedient, loving, pious and extremely affectionate children. You gave me both boys and girls and also especially blessed them. You provided them the opportunities to live in developed countries and gave them comfortable financial circumstances. Then through these pious children you gave me the opportunity to live in an extremely developed country. The fact is that Your blessings upon me are countless. You are:

ذُو الْفَضْلِ الْعَظِيمِ

dhūl faḍlil ‘aẓīm

Lord of exceeding bounty. (3:75)

You are bountiful and bless whomsoever You wish. O my Beneficent God Almighty! You grant my progeny the blessings of the religion and the world. Protect them from all kind of hardships and shower on them all sort of bounties. Make them the true servants of the religion and make this humble one's end a happy ending.

خُذْ بِلُطْفِكَ يَا إِلَهِي مَنْ لَهُ زَادٌ قَلِيلٌ ، مُفْلِسٌ بِالصِّدْقِ يَأْتِي
عِنْدَ بَابِكَ يَا جَلِيلُ

*khudh biluṭṭifika yā ilāhī mallahu zādun qalīlun, muflisun biṣṣidqi
yā'tī 'inda bābika yā jalīl*

O' my Lord! Safeguard me, a person who possesses scant provision for the journey, through Your Mercy. Though I am a pauper, I have come bearing truth to Your magnanimous door.

هُمُ الْمَصَابِيحُ وَالْحُصُونُ

humul maṣābīhu wal ḥuṣūn

They were lamps/lanterns and indispensable

Maulānā ‘Atāullāh Kaleem, Ex-Vice Pincipal *Jāmi‘a Aḥmadiyya*, Missionary in-Charge Germany

I was introduced to respected Malik Ṣāhib when I was a student of the last class of the *Jāmi‘a* and he was appointed to teach us "*Sharḥ Tahdhīb Kitāb*". He used to teach his students with great affection and love and always tried to inculcate the subject matter in the minds of the students. This way he made a dry subject interesting to the students.

Soon I was transferred from *Jāmi‘a Aḥmadiyya* Qadian to study for "*Maulvī Fāḍil*". Due to this, apparently, my relationship with an affectionate teacher was cut short. After the division of India I met him a few times in Rabwah. He always met me with great affection and love.

In 1950, I left for Gold Coast (which later on after the independence was named Ghana) to serve the *Jamā‘at* as a missionary. By the Grace of God I served there for nineteen years. In 1983, when I returned to Rabwah after serving for six years in America after I had availed my due vacation in April 1984 I was appointed as Vice Principal in the *Jāmi‘a Aḥmadiyya*, Rabwah. This was a totally new field of work for me. However, through affection and encouragement provided by my revered teacher respected Malik Saifur Raḥmān Ṣāhib who was Principal of the *Jāmi‘a Aḥmadiyya* in these days I did my best to fulfill the obligations and duties assigned to me.

He gave me a large separate room as my office and provided all things necessary for the office. However, soon I felt very sad when probably due to my bad luck I was deprived of the affection and direct guidance of respected Malik Ṣāḥib when due to his poor health he had to leave for Canada on vacation. However, he wrote letters to me from Canada also to guide me. *Fazahumullah ahsal jaza.*

The last time I met respected Malik Ṣāḥib was in 1989 at the UK *Jalsa Sāfana* in Islamabad, London. I really felt that his health had taken a serious downturn. Despite his ill-health his love for and attachment with the *Khalīfa* of the time had brought him from Canada to England.

He Came Quite Late But Surpassed Many Who Came Much Earlier

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ط

dhālika faḍlullāhi yu‘fīhi mañyya shā’

That is Allāh's grace; He bestows it on whom He pleases. (62:5)

Majdhūb had written the following couplets at the demise of Ḥaḍrat Junaid Baghdadi:

وَآسَفًا عَلَى فَرَاقِ قَوْمٍ
هُمْ الْمَصَابِيحُ وَالْحُصُونُ
وَالْمَدُنُ وَالْمُزْنَ وَالرَّوَاسِي

وَ الْخَبْرُ وَ الْأَمْنُ وَ السَّكُونُ
لَمْ تَتَغَيَّرْ لَنَا اللَّيَالِي
حَتَّى تَوْفَّهْمُ الْمُنُونُ
فَكُلُّ حَمْرِ لَنَا قُلُوبُ
وَ كُلُّ مَاءٍ لَنَا عُيُونُ

*wa asafā ‘alā farāqi qaumin
humul maṣābiḥu wal ḥuṣūnu
wal mudnu wal muznu warrawāsi
wal khabru wal amnu wassakūna
lam tataghayyar lanalliyālī
ḥatta tawaffah humul munūna
fakullu ḥamri lanā qulūba
wa kullu mā’in lanā ‘uyūnin*

Translation of the Arabic verses:

Ah! Alas! I grieve at the separation of those who were the Sun for the world and were like forts and due to them the world was saved from torments and hardships.

They were the cities due to which the world was inhabited, They were the clouds which turned the dry fields into lush green. They were the mountains which gave strength and stability to the world. They were the comprehensive collection of all goodness. The world used to acquire peace and tranquility from them.

The time did not change for us and the agonies and hardships of the world did not increase our anxiety. However, when he passed away our

tranquility became hardships and our comforts became our agonies. So we do not need any fire now as our hearts are embers and we do not need water anymore as springs are sprouting from our eyes.

May God Almighty raise the status of respected Malik Ṣāḥib and grant him a place with *A‘la ‘illiyyīn* in *Jannatul Firdaus* (May Allāh grant him highest rank in paradise) and make his progeny pious. *Āmīn*

Pervasiveness of Aḥmadiyyat and Some of the Related Instances

Malik Saifur Raḥmān

Translated By: Shamim A. Sheikh

I was very young at the time and was being raised far from the influences of an Aḥmadiyya environment in a hilly land, where there had been no enlightenment of a newer civilization. Homeland is equal to Paradise for a person, and everyone in my town had a firm faith in this doctrine. For this very perception, leaving the homeland for them was equivalent to departing Paradise. There were very few elders of our village who had the opportunity to see a railway train; though there had been a railway line just fourteen miles from the town. During severe winter nights, my mother used to sit by the fireplace and relate to me the fairy tales of Mount Caucasus or would narrate to me the stories of her childhood. She once stated at a point that she had the chance to get her hands on a book of Punjabi poems called "*Khawān-e-Yaghmā*" (feast at which booty is divided); it contained all those innovations and disagreeable rituals which had crept into the teachings of Islām. This book was aimed at inviting the attention of the Muslims towards these evils in a beautiful manner. Then she added, "One day while I was reading that book, my grandfather appeared at the scene and upon seeing the book in my hand went into a rage and said, "It is a book of *Mirzā ʾi Kāfir*, and by reading his book the reader himself becomes an infidel." By this unexpected resentment of *Nānā Jān*, I was confounded and tossed the book but had been extremely shocked. "How strange it is!" Superior scholars who are capable of explaining and expressing such wonderful facts can be infidel in reality!"

As a matter of fact, it happened to be the genuineness character which

had influenced my mother's plain temperament. It is an unadorned fact that Ḥaḍrat Promised Messiah^{as} has generated such a pertinent and traditional aptitude of religious knowledge among his followers and has made their way of expression so placid and charming that it never failed to affect any mind, which is pure of corrosion of any kind of intolerance. Any human being, who would like to write anything related to religion in an appropriate approach, has no alternative but to seek assistance from the articulate abundance and infinite eloquence of the Promised Messiah's^{as} doctrine. This elegant and outstanding work of his in itself is such a record that the denunciation of its validity is impossible by the one who maintains a realistic and sincere character.

Sometimes, having seen my elders sitting and talking in a '*Dāra*' (rural country club), I would go and stand by them. Quite often the topic of their discussion used to be Aḥmadiyyat but in these words, "There are some people in our country who are infidels, called '*Mirzā ĩ*.' They have been made to believe a new religion, but they uphold an ethical way of living; are very compassionate to one another and display a great deal of benevolence and fondness towards others. Such and such *Mirzā ĩ* officers helped such and such person in his case and never charged a penny. They are well unified, and are very honest and reliable people; they regard it as a sin to tell a lie. They are very punctual in their daily Prayers and most of them have the knowledge of the Holy Qur'ān."

In short they used to name in Aḥmadis every first-class quality which is supposed to be a distinguished feature of any good Muslim, yet their ultimate and final verdict about Aḥmadis used to bear an implication like this, "But their beliefs are badly repulsive. All our scholars have born a verdict of their being '*Kāfir*'. If they were factual in their belief, for no reason our religious teachers and spiritual guides would declare them infidels!" I used to listen to their conversation but any perception about these thoughts at the time was too inadequate to figure out this fact as to why those infidels had to say Prayers! The shopkeepers of our village didn't know even how to recite '*Kalima*'.

The fact of the matter was that it had been the truth (Aḥmadiyya

beliefs), the authenticity of which they had recognized but were reluctant to acknowledge. They were compelled to acknowledge it, just as the Meccans were compelled to admit the purity of the message of Islām in their private meetings. However, they always found themselves unable to understand how an infidel had annihilated himself to such a degree and was still successful in educating and inculcating in his followers those marvelous morals and characteristics which have disappeared from this world! How was it possible for him to perform such a remarkable and unforgettable deed, which was long awaited and yearned for by the world of Islām.

I was enrolled in the school for learning Arabic in a village Tamman in District Campbellpur (now Attock). My teacher happened to be a graduate from Deobund. One day, a teacher from a government school came to him and right away set forth his statement with rejoicing news, saying, "*Maulvī Ṣāḥib*, our Hindu Inspector who was an enemy to Muslim teachers has been transferred away and is being replaced by such and such Muslim Inspector. It has been said that this Muslim Inspector is very just and considerate towards the educators." No sooner the Maulavī Ṣāḥib heard the statement, he flew into a rage and said indignantly, "The first one used to deprive you from your rights, but this one will strip you of your faith."

I was greatly surprised and wondering as to: how a Muslim can rob another Muslims of his faith! What *Maulvī Ṣāḥib* meant by it! At last he revealed the mystery by saying, "Don't you know that he is a *Mirzā* and to propagate his religion is a goal of his life." Since I had not had the chance to meet any *Mirzā*, I was unable to comprehend how and why *Mirzā* word advocates their religion and how they could enforce their perception of the negation of *Kalima* upon other Muslims. Anyhow, the time passed on and this incident had to be forgotten with the lapse of time.

My age was around twenty or twenty-two, and at the time I was in the third or fourth year of the University 'Abbāsiyya of Bahawalpur. One day, I went to the main post office of the town and bought a few postcards from the clerk. The clerk inquired about my profession and in response, I told him that I was a student of third or fourth year in *Jamī'a 'Abbāsiyya*.

At this, he said there are number of colleges in Qadian which taught Arabic as well, and then added, "What status Qadian has! There swarms the grandeur of knowledge, wisdom and virtue".

It was my first encounter with any Aḥmadi and for that matter the perception of knowing that the person speaking to me happened to be a *Mirzā ʿi*, I rushed out of there saying simultaneously, "Exactly the same grandeur as you show on your face!" The person was of dark complexion and that statement of his had prompted my ill-disciplined mind to ridicule him this way.

However, I had walked just a short distance when the tingling sensation ran through my body just like an electrical shock; with an apprehension that he was just a post office clerk who could have advocated to him to propagate his religion. There has not been seen a single individual among the proficient scholars of *Jāmiʿa ʿAbbāsiyya* involved in preaching Islām to Hindus. They neither recommend their students to propagate Islām, nor put forward for them any kind of training as how to pass on the Message of Islām to outsiders, yet they consider themselves the cream of the crop within the *Ummah* of Islām, as well as regard themselves to be the defenders of religion and even their livelihood depends upon this very resource. But this was an awfully momentary reflection that vanished away with the help of continual *Istighfār*.

(*Al-Faḍl*, January 18, 1949)

Sheikh Al-Jāmiʿa of *Jāmiʿa ʿAbbāsiyya* was due to appear in front of the ministers in The Bahawalpur Council to attest the point of *Mirzā ʿi* being '*Kāfir*'. It was the instigating stage of the well-known 'Bahawalpur Case'. Some students along with the staff were assisting the team in the groundwork of the case, and were trying to log in the doubts from the books of Ḥaḍrat Ṣāhib. Maulvī Raḥmatullāh Ṣāhib was one of the students who happened to have good literary taste. In front of him was laid open one of the Arabic books of the Promised Messiah^{as}, '*Khutbah Ilhāmīyyah*' or '*Iʿjāzul Masīh*'. I don't have the exact recollection of it. However, while actively reading it, he told a literary joke, chuckled, and involuntarily said,

"Oh, man! Some sections of Mirzā Ṣāḥib's Arabic writings are so elegant, majestic, and brilliant that reading them causes the reader to greatly appreciate him." Exactly the same manners as the first student had uttered this sentence another friend sitting nearby, helplessly, blasted out another statement, "Be off with you! You are being impressed by Mirzā Ṣāḥib's discourse as well!" But again, I began to speculate around my concern of this: "Is it a sin to appreciate someone's good work within the boundary of this consecrated environment"?

In the 'Nila Gunbad, Lahore' sector we had formed an association by the name of *Anjuman Saiful Islām*. The required tasks of this *Anjuman* were to:

- 1- Disturb any meeting organized by the Aḥmadiyya *Jamā'at* of the Nila Gunbad sector;
- 2- Collect and forward collected donations for financial support of *Jamā'at-e-Aḥrār*.

One day, an individual came into *Anjuman's* office to report about a *Mirzā ʾī* who had been visiting a tailor's shop to preach and also to make a request to prevent him from doing so. Having reached the tailor's shop, we found a person engaged in conversation and came to know that he was the *Mirzā ʾī* in question and his name was Malik Ṣalāḥuddīn who was an M. A. student. At first we were furious and warned him for his boldness to entice a simple natured man. However, after having been treated with tenderness and courtesy by our addressee, we softened our tones. Finally, after a lengthy discussion, it was decided to gather in the Punjab University Ground next day for an exchange of ideas.

On the appointed day, there appeared ten or twelve people from our side, while along with Malik Ṣāḥib there had gathered the entire Aḥmadiyya Hostel in the University Ground. There was an exchange of views for a brief period of time and then each one of us was surrounded by three or four Aḥmadis; they had an ever flowing passion for propagation of their faith. Malik Ṣāḥib was entirely absorbed in the introduction of his team, saying: "This is the son of our Ḥaḍrat Ṣāḥib; his name is Nāṣir

Aḥmad; he is the student of BA. This one is Malik ‘Abdul Raḥmān Khādim who is studying law. This one is the student of Government College; and that fellow is studying in such and such college." Some of them were enthusiastically inviting us to visit their hostel while others were delightfully offering their services for the provision of books if we so desired.

Anyway, with a great effort, we managed to free ourselves from their perimeter. I was totally amazed and my heart and mind were under a horrifying intuition by wondering upon the fact: How come these people, who are attaining knowledge in an atmosphere full of materialism and secularism, can be so passionate about their religion. Why are they not affected by materialism; how they have developed this enthusiasm for preaching!!! There were hundreds of questions of this kind, which were promoting my quest for further research. This uncertainty kept me anxious, weary, and unable to sleep. I remained disturbed through the night but was unable to solve the puzzle in spite of my eagerness.

It was the year of 1934 when this humble one was in Qadian in order to attend the *Aḥrār* Conference. We had been lodging at *Ariya* School, and were not allowed to go into the Town. However, Maulvī ‘Ināyatullāh Ṣāḥib who was considered the Head of *Aḥrār Jamā‘at* happened to be my compatriot and an acquaintance. His presence in the town turned out to be a justification for me to visit the city. I was passing through the narrow lane which leads from Raiti Challah to Aḥmadiyya Bazaar when I came across a red-bearded elder. It appeared that he wanted to speak to me, but by taking an initiative I asked him, "Where are the offices of the *Mirzās*? Is there any way I can visit them?" As he had been mentally prepared for it; he instantly said, "If you would like I can take you there and show you around." Immediately after he escorted me and showed me various offices, as well as *Bahistī Maqbrah*, Aḥmadiyya University, High school. In short, he walked me through every place, until I felt tired; but the passion and energy of that elderly person was still as fresh as it had been from the start. He wanted me to see other places as well, but I offered my apology and left for *Ariya* School.

On my way there, I was wondering about that elderly individual who must have left behind many errands of his own, but as soon as he encountered an opportunity to preach his faith, he disregarded everything else. Moreover, in spite of his old age, he walked me around for such a long period of time! What had inspired him to the extent that he readily provided priority to his faith over his worldly affairs? I have cited here these few incidents with an objective to display the competency of the Promised Messiah's^{as} work not only in stimulating among his followers the aspiration for *Tabligh* in an envious manner, but also in instituting for the World of Islām the brilliance of this most important but badly elapsed Message of Islām in his pure divine approach so much so that his *Jamā'at* has become a validation and a living illustration of the verse of the Holy Qur'ān!

وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ط

wa ḥaithu mā kuntum fawallū wujūhakum shatrah

And wherever you be, turn your faces towards it. (2:151)

Above all, his master work which has no similitude and parallel in the religious world is the establishment of a religious community that follows the system of Institution of *Khilāfat* representing the era of the companions of the Holy Prophet^{sa}. A reverberation of the Divinely supported individual; a voice of a true message and a proclamation of a guided one which is being pursued by the community at large with the satisfaction that every step of theirs is bringing them closer to the accomplishment, and every new day of theirs is more exciting than a day before. They are rightfully proud of their past but are resolute to make their future even brighter. They are justified for this perception of theirs, because the *Jamā'at* which has the qualities of virtuous thoughts; worship of Allāh; making financial sacrifices; righteous morals; passion for propagation; profound dedication with the Institution of *Khilāfat* is an alive community; and as long as its members are distinguished by this kind of honorable character, there should be no question of its mortality.

(Al-Faḍl January 19, 1949)

Many of the comrades must be aware of the dissension between the leaders of Deobandi and Bareilvi sects. Perhaps it was in 1933 that disagreement among the non-Aḥmadi scholars of Lahore was at the height of its time in their opposition to each other. There took place too many confrontations of challenges and condemnation in their attempt to label each other as '*Kāfir*'. At last the contention arrived to the point of debating. This disputed debate is entitled the historical name of "The Argumentation of *Masjid Wazir Khān*, on Leavened and Unleavened Bread". One of the terms set for the discussion was that Maulvī Ashraf Ali Thānvi who was the Head of the Deobandi sect should appear in the debate in person, whereas from the Bareilvi side Maulvī Ḥāmid Razā Khān Ṣāhib, the son of Maulvī Aḥmad Razā Khān Ṣāhib was to attend the program. The event was well prepared; huge posters were printed; many rehearsals took place. Both of the groups underwent a great effort to increase the number of their attendees.

Finally at the appointed day when the congregation took place, the Deobandis made an announcement that Maulvī Ashraf Ali Thānvi had excused himself from attending the event, as he had withdrawn himself from these kinds of tumultuous assemblies. However, Bareilvis alleged it to be a disgusting defeat for Deobandis and raised a huge commotion to prove the point. Such an uproar and commotion took place enough to make the walls of the Mosque ask for protection from that despondent state of affairs, "God guard us! God forbid! Heaven defend us!"

The verbal exchange of grumbling and reproach gradually slipped into physical wrestling and combat. Such wrangling and struggling took place that parties lost track of their own members and even got engaged in beating each other. One of the Bareilvi fellows, after being badly beaten by another stout wrestler Bareilvi had hardly escaped the arena; he made a complaint to the *Imām Ṣāhib* of *Masjid Wazir Khān* of his having been beaten unfairly by one of his own people, while he himself belonged to the Bareilvi group.

I happened to be standing nearby and dared to support the reporter, as the whole incident had taken place in front of my very eyes. At the time seemed like the matter was done and past, but after some time while standing carelessly and busy viewing that complicated situation, I was taken aback by a sudden and severe blow. Simultaneously, I heard a voice, "Kick out this faithless Deobandi! He is a shrewd '*Kāfir*' ". The same stout fellow was shouting and delivering blows upon me so much so that I found respite by escaping the Mosque. I was not prepared for that unexpected devastation; I felt profoundly hurt, but there had been no other alternative but to practice patience. I was seriously distressed, but had to suffice with a painful sigh. I left for my lodging after reciting this injunction of the Holy Qur'ān:

وَمَنْ أَظْلَمُ مِمَّنْ مَّنَعَ مَسْجِدَ اللَّهِ أَنْ يُذَكَرَ فِيهَا اسْمُهُ

*wa man azlamu mimmammana 'a masājidallāhi aṇyyudhkara
fihasmuhū*

And who is more unjust than he who prohibits the name of Allāh being glorified in Allāh's temples. (2:115)

Time passed on; the resentment had gradually died down. The memory banks of the mind didn't even deem this incident important enough to retain it, and it had been over and done as if this calamity had never taken place. One day, I was sitting in the office of *Anjuman Saiful Islām* and was somewhat busy when a volunteer came to see us. After having been called in, he declared, "There is a Mosque in the middle of the University Offices. *Mirzā 'īs* offer their *Jumu'ah* Prayer there and gradually are trying to take over it. Our officials have decided to stop *Mirzā 'īs* from using it for Prayers, but the employees don't want to take the matter into their own hands. So you are requested to come prepared with some volunteers; all office workers will say their Friday Prayers there. You should lead the Prayer as well as settle accounts with *Mirzā 'īs*."

This was the plan of our hearts' desire, so we accepted it wholeheartedly. A few bulky and chubby fellows were prepared with heavy sticks in their hands. We arrived at the Mosque some time before *Jumu'ah* Prayers and prearranged our positions. The emotions were quite high with the idea that we had the golden opportunity to beat up on *Mirzā 'īs* and for that matter to teach them a lesson for life. Shortly afterwards, our people arrived for Prayer and the sermon was started. The theme of the *Khutbah* consisted upon the following couplets by Maulvī Zafar Ali Khān Ṣāhib:

شریعت کیا ہے؟ ایک اللہ سے ڈرنا

Sharī'at kiyā hai? aik Allāh say darnā

What is the *Sharī'a*? To have the fear of Allāh

حضور خواجہ کونین پہ کٹ مرنا

Ḥaḍūr khawajāh-e-kunain peḥ cut marnā

And to sacrifice life for the honor of the Holy Prophet^{sa}

سیاست کیا ہے؟ ہر فرعون بے سامان کے آگے

Siyaat kiyā hai? har fir'aun bay sāmān kay āgay

شریعت سے ہو جس کو دشمنی سینہ سپر کرنا

Sharī'at say hu jis ku dushmanī sīnah sipar karnā

What is the *Siṭiyasat (politics)*? To take a firm stand against every powerless Pharaoh who is opponent of the *Sharī'a*

This humble one was busy inciting the audience with various interpretations of the couplets when a few Aḥmadis entered the Mosque. They were surprised to see all new faces, but quickly assessed the situation. One of them said, "Let us go and sit outside. We will say our Prayers after they are done with theirs." My companions whom I had brought along with me to beat them up started getting tense; the flaring of their nostrils was clear evidence of their outrage. One of the volunteers roared at the top of his voice, "Faithless *Kāfir*, get out of our Mosque", and then, simultaneously, the echo from the past incident, the voice of the stout man resounded in my ears, "Push out this faithless Deobandi!" The whole occurrence of *Masjid Wazir Khān* revolved in front of my eyes. My sense of judgment was giving up on me. I was speechless; my mind was pondering the verse of the Holy Qur'ān again:

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ

*wa man azlamu mimmammana 'a masājidallāhi aṇyyudhkara
fihasmuhū*

And who is more unjust than he who prohibits the name of Allāh being glorified in Allāh's temples. (2:115)

I started analyzing, "Am I not actual pivot of this Qur'ānic testimonial!" This reflection changed my thought into veracity. I was unable to talk any longer, so I had to sit down. I completed the Second *Khutbah* with great difficulty and the *Namāz* (Prayer) started. My friends and all the other people present there were greatly amazed as to what had suddenly happened to me. After the Prayer was over, one of the individuals stood up and said, "Malik Ṣāhib, your speech was quite interesting. Please say some more; we would like to listen." The objective behind this request was to delay the process, so the Aḥmadis who had been sitting outside

waiting might get tired and leave to offer their *Jumu'ah* Prayer somewhere else.

Though I had no enthusiasm left, yet guided by the idea of prestige, I kept on saying some inconsistent words just to find a way around. The aim apparently was to let the *Namāz* time slip away, so Aḥmadis would get utterly weary and leave to say their Prayers elsewhere. They did leave but after they had completed their Prayers outside in the garden, and my supporters returned to their homes celebrating their victory. However, my thoughts were still distracted as they had been and my conscience was reproving me as to why I had to stop them from offering their Prayers. They had come to worship the same God; what noble conduct they had demonstrated! They neither raised a quarrel, nor got involved in any kind of squabbling; they offered their Prayers quietly and went away; was it not an indication of their being above any kind of misgivings?

In the course of my return to my lodge, I had been surrounded and troubled by same kind of bitter memories, as I had happened to experience after the incident of *Masjid Wazir Khān*. The only difference was that those memories had been over and done after a period of time, while the agonizing pain of this incident has been felt until this day.

(Al-Faḍl, October 18, 1949)

In 1934, when *Aḥrār* held a conference in Qadian, this humble one was one of the attendees. I was very fond of visiting the famous places of the city. So when an opportunity became available, I went into the Town. I saw mosques, schools, *Jāmi'a Aḥmadiyya* and finally visited *Bahishṭi Maqbarah*. As I was standing by the sacred grave of the Promised Messiah^{as}, all those highlights of hostility which had been raised due to the revolutionary ideas of that person filmed through my eyes. With this reflection, an image of his magnificent status was fixed on my heart. My thoughts were turned into a benediction. In the state of my imagination, I addressed my Creator, "O my Lord, the person lying in the grave I am standing by undoubtedly has a splendor in his work. This is my first opportunity to visit a grave of such a great personality. If this person, God forbid, is an imposter according to the declaration of the Holy Qur'ān:

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا

wa man azlamu mimmaniftra 'alallāhi kadhiba

And who is more unjust than he who forges a lie against Allāh. (6:22)

this is the grave which I have visited for the first time in my life. O my Lord, do not let the proximity of the person laying in this grave be a reason to add sins in my account. And if this person is really from You and You have bestowed upon him the favors of prophethood and we are mistaken of his exalted position, yet this is a grave which I am visiting for the first time. Would my sins keep me deprived of the blessings correlated to his advent! O my Lord I don't know as to what the facts are. You are the Wise, the Knower of everything, and the Master of the perfect Excellence. I give over myself into Your charge. Whatever the truth is, please, let the certainty of the facts be my fate and then grant me the competence to accept it."

Surrounded by these thoughts, I left the enclosure of the tomb, and with great introspection arrived at the Conference Pavilions. Time passed by and the *Aḥrārī* influence started dying its own death. The people who had been ever-ready to sacrifice their lives by considering it a great blessing now were abusing their leaders and calling them names of "Perfidious" and "Traitors" and then gradually this practice of theirs became an assurance of salvation for the hereafter. The circumstances took a diverse turn; the religious activities became cold, yet in spite of all this, I was not able to figure out as to how the Aḥmadiyya belief could be acceptable. How the advent of any Prophet was possible subsequent to the conclusion of prophethood (*'Khātamun Nabbiyyīn'*). Religious dialog had failed to solve this issue. This perception had been erected like a wall which could not be brought down.

It was summer and in the scorching heat of the midday, an individual got out of the Tonga (horse carriage) and went into Shāhjahān

Hotel, located at the Railway Road, (adjacent to Islāmīa College Lahore) which was under the proprietorship of this humble one. Having entered inside, he said forthrightly, "I have come from the other side of Ravi; I had inquired from various people regarding any hotel that undoubtedly uses in its cooking pure '*Deśī Ghī*' (home-made clarified butter), and I was provided the name of your hotel; I have ridden Tonga from there." He was served the meal of his desire, as well as was offered a place for his nap.

Conversation with him consisted of religious topics. On the subject of revelation, I said, "Those days are gone when God used to answer prayers". The gentleman said, "Don't say this; God still talks; I know people who have been blessed with the blessings of communicating with Allāh the Almighty". His statement made a great impact on my heart and mind, and all of a sudden my attention was converted towards the supplication, which I had invoked in my imagination at the tomb of Ḥaḍrat Promised Messiah^{as}.

I contemplated it, and said to myself, "It has been a long time when I had called on God, and He has not responded to my call so far. How should I believe that He does answer prayers?" Then I had a second thought as to my sins might have been an obstacle in the acceptance of my prayers, but it was quickly refuted by another idea, "But Allāh does listen to the entreaties of the sinners as well. At least the argument of this gentleman does indicate this justification." Anyhow, that happened to be the second experience which had drawn me right in front of the spiritual allure of the Aḥmadiyya belief; and from then onward, I was being motivated by some force, which was driving me closer and closer to that direction.

Unintentionally, unconsciously, and without any predetermination on my part, every new day was arousing more and more eagerness and curiosity. At last, in 1935 after having attended the Annual Convention, all my doubts were expunged, and on January 1, 1936 in *Masjid Mubārak*, I attained the honor of having been initiated at the hand of Ḥaḍrat *Amīrul-Mu'minīn*, Khalīfatul Masīh II^{ra}.

(Al-Faḍl, October 19, 1949)

It is the experience of the point in time when *Aḥrār* insurrection in the opposition of Aḥmadiyyat was at the peak of its era, and *Anjuman Saiful Islām* Lahore as a representative of Nila Gunbad and Anaar Kali *Majlise Aḥrār* was passionately supporting the *Majlis* verbally, as well as financially. One of those days I received a memorandum from Chaudhry Afzal Ḥaq Ṣāḥib who at the time in the *Majlis*, theoretically, was the top most individual among the faculty of speech. The message contained the information that a meeting was to be held in the Central Office, comprising of the secretaries of all those organizations which were involved in assisting the *Majlis Saiful Islām*, as there were many topics to be discussed. In compliance with the directive, this humble one at the appointed time reached the *Majlis Aḥrār's* Office located at the Outer Delhi Gate. Many other people had gathered there.

Chaudhry Afzal Ḥaq addressed the audience describing all their accomplishments related to the propagation against *Mirzā'īyyat*. In his address he had to profess the followings, "The propagation movement we had launched against *Mirzā'īyyat* is at its climax, and there is no likelihood of its further progression. On the contrary, there lies a concern that it might start to decline for the reason that *Mirzā'īyyat* is deeply rooted and the people conducting its system are extraordinarily gifted. Moreover, this movement has been working for a long period of time, so its written work is gradually becoming more and more popular. Unless the direction of our activities changes from destructive to constructive one, we cannot compete with them successfully. I have troubled you, gentlemen to come here in order to seek out consultation from you, as to what mode of action and source our future plans should consist of."

Another gentleman stood up and articulated his concern about the strength of *Mirzā'īyyat* and exclaimed, "Chaudhry Ṣāḥib, we have been told by *Aḥrārī* leaders in their public gatherings that *Mirzā'īyyat* has been knocked down and the time is not far away when there will be no *Mirzā'ī* to be found. I am surprised to learn from you that the work of *Aḥrār* so far has not reached the point of even laying an axe on its roots, not to mention their assertion of uprooting and bringing it to a total halt."

After his statement was over, Chaudhry Ṣāḥib responded in the following words: "I don't mean to say that *Mirzā'īyyat* still continues living. It has been brought to an ending; we just need to take safety measures, so it may not rise again. For this objective in mind, I propose here that all local organizations that are helping us should give up their own labels and merge into *Majlise Aḥrār* to work as local branches of the *Majlis*. *Majlise Aḥrār* has performed such a fantastic job that many generations of Muslims will not be able to recompense for its brilliant work. So I hope that you will be in agreement with my proposed plan, which will not only unite various organizations, but also will profit during the election."

Everyone was talking according to one's perception and everybody had something new to add. On my turn to speak, I said, "If *Majlise Aḥrār's* concern is with its designation only then would Chaudhry Ṣāḥib's suggestion be quite appropriate; on the contrary, if the objective is to do good work, then *Majlis* itself has to carry out works in manifold. On one hand it needs people to work in politics, whereas on the other side it would need to train a regular group of missionaries in the field of propagation; otherwise, the impact of our efforts will not be long lasting; therefore, the agenda should be designed in such a manner that even if the designations remain apart, yet the work should persistently produce the results in a structured and harmonized manner. Some institutions should bear the academic responsibilities for the preachers, whilst the others can arrange a training system for them. Some others should be assigned the responsibility for their financial support. The affairs can only be managed on these lines; otherwise, adjustment in ownership will make no difference."

However, Chaudhry Ṣāḥib remained stubbornly firm while on the other hand, other delegates were not prepared to give up their resolution. Finally, after four hours of colossal turmoil, the meeting was dispersed without arriving at any decision, and everybody stood up to leave the place. Afterwards, whenever I had an opportunity to go to *Aḥrār's* office, I neither found any portion of the compassion which they used to display in the past,

nor any fraction of that common affection of brotherhood that used to be portrayed as a standard of the *Majlis* among its volunteers.

In the *Aḥrār* Conference of Qadian, the Presidential address delivered by Maulvī ‘Atāullāh Shāh Bukhārī happened to be the masterpiece of sectarian hatred; yet it was not recognized by the Government as satisfactory enough because the administration wanted more opportunities to display contempt for Aḥmadiyya. This was their secret purpose. However, the wider motive was something else. Using the pretext to please Aḥmadis, the Government instigated a case against Maulvī Ṣāhib under the charges that he had attempted to create friction between two sects of the populace of the sovereign king.

As soon as the case had been instituted, it gave *Aḥrār* a momentous pretext to bump up their propaganda in opposition of Aḥmadiyyat. Conferences were being held at numerous places, conventions were taking place in various areas, and donations were pouring in overwhelmingly to provide an opportunity for *Aḥrār* to flourish and satisfy their latent and life long yearning. At one point, when Maulvī ‘Atāullāh Shāh Bukhārī was to appear at Gurdaspur Court, *Aḥrār* made an announcement to Muslims at large to invite them to offer their *Jumu‘ah* Prayers in Gurdaspur. One of the teachers of this humble one who used to teach Holy Qur’ān Commentary in *Jami‘a ‘Abbāsīyya* of Bahawalpur came to Lahore. He was carrying the file of the well-known case of Bahawalpur to Gurdaspur to be used in cross examination and in rebuttal of the witnesses. He insisted that I accompany him to Gurdaspur. I had already been eager to set off and his persistence gave me a reason for it, so I delightfully agreed to accompany him.

There was a crowd of thousands in *Jumu‘ah*. After the Prayers, a series of speeches took place. A proposal was presented to audience to be initiated at the hand of Maulvī ‘Atāullāh Shāh Bukhārī as a Supreme Head for the Muslim *Ummah*. People took off their turbans and tied them up with those of others. One end of this string was in Maulvī ‘Atāullāh's hand, while the rest of it was being held by the attendees. As soon as the *Bai‘at* ceremony was over, the people became alarmed about their turbans many

of which had disappeared. The reason leading to this mishap was the procedure in which the turbans had been used to make the rope. In order to get the front end of it in the hand of *Maulvī Ṣāhib*, everybody had to push his turban ahead, whereas on the return of them the knots had been unfastened on their way back; the ordinary people ran away with the turbans and the real owners could do nothing but to clamor.

In commotion, Shāh Ṣāhib made an announcement, "Since you people have taken initiation at my hand, you are obligated to obey me. Mirzā Maḥmūd has hundreds of thousands of devoted followers, and he has awed the Government on the basis of their strength. He has in his possession the address of all his followers while I don't have an address of any of you. So, after you have reached home, mail me a postcard of three paisas worth stating that you have taken *Bai'at* at my hand. I will present those cards to the government with this mention, "Look, if Mirzā Maḥmūd has disciples so do I". So kindly, make the sacrifice of three paisas and I am hoping that you will do it." A courageous person out of the audience who had lost his turban shouted out, "My turban has been sacrificed, why waste three paisas as well!"

Nevertheless, after disengaging ourselves from that bewildered state of affairs, we returned to our lodging. Maulvī Aṭāullāh Ṣāhib was tremendously pleased, and the people who had forwarded the proposal were very busy advocating their own first-rated judgment, as to how timely their plan was. On the other hand, Maulvī 'Atāullāh Shāh Ṣāhib was boasting, "Look at my valor! I did not delay in accepting the position of *Amīr Sharī'a*; otherwise, if even one of the attendees had challenged my authority by not taking *Bai'at* at my hand, it would have been a big humiliation for me."

The same night, I had the opportunity to attend the Executive *Majlis* of Maulvī 'Atāullāh Shāh Bukhārī. The jokes on the testimony of Khawāja Ghulām Nabī Ṣāhib, the Editor of the *Al-Faḍl* were narrated; the connotation of the phrase '*Ūt Patāng*' (nonsense) was introduced as to '*Ūnt per Tāng*' (putting the leg on camel) in the same sitting. I also had the honor

to meet the personal attendants of Shāh Ṣāhib. Next day when I had the final meeting with Shāh Ṣāhib at Amritsar Railway Station, there was a couplet on the tip of my tongue:

خداوندا تیرے یہ سادہ دل بندے کدھر جائیں

kudāwandā tairay yeh sādah dil banday kid-har jā 'iñ

کہ سلطانی بھی عیاری ہے درویشی بھی عیاری

keh sultānī bhī 'ayyārī hai darveshī bhī 'ayyārī

O my Lord! What should Your simple servants do
The sovereignty is deception and so is *darvesh* (saintliness)

(The Al-Faḍl, October 11, 1949)

(Aḥmadiyya Gazette USA, August 2005, pp. 23-35)

A Few Old Memories

Malik Saifur Raḥmān Ṣāḥib

On the west of *Kohistān-e-Namak*, which is also called the Salt Range close to Soon Sakesar, there is a beautiful small valley which is also called, "Tappa valley" In this valley a small village is located at the foot of the mountain through which a road passes. Now the dirt road has been metaled and serves as a connecting road between Sakesar and Rawalpindi. This humble one was born in this village. The old name of the village was "Khotakka" and now it is called, "Aḥmadabad." At the corner of the road there is the village mosque. My father had owned a small piece of farmland next to the mosque, which we used to call, "*Charī*". It was in 1942 or 1943 that I saw a dream that the manifestation of the "*Quḍrat-e-Thāniyyah*" (the second Caliph: Ḥaḍrat Muṣleḥ Mau'ūd^{ra}) was performing his ablution in the "*Charī*." One could have never imagined and conjectured that one day Ḥaḍūr would visit such a small mountainous village. In those days he used to go to Dalhousie which was a beautiful health resort. I considered the dream as having some spiritual interpretation and after praying for a good outcome from the dream left the interpretation to God. After the partition of the Subcontinent due to the changed circumstances, Ḥaḍūr^{ra} made a plan to settle in Rabwah. Rabwah was an extremely hot place. Ḥaḍūr^{ra} decided to look for a place that was relatively cold and also close to Rabwah so that he could return to deliver the Friday sermons. Perhaps at the suggestion of respected Mirzā 'Abdul Ḥaq Ṣāḥib, Ḥaḍūr^{ra} made a plan to go to Sakesar, a quiet health resort location with a cooler climate. After staying for a few days in this area Ḥaḍūr^{ra} selected the route to return which passed through my village. At the request of a sincere Aḥmadi, respected Syed Mehtāb Shāh Ṣāḥib, Ḥaḍūr^{ra} stayed for a while in his house, which was at the edge of the road. Shāh Ṣāḥib presented to Ḥaḍūr^{ra} very delicious, sweet, juicy and soft sugar canes, which were grown in the town. Ḥaḍūr^{ra} liked the sugar canes and praised their quality. When this humble one learned that

Ḥaḍūr^{ra} was passing through my village I recalled the dream which I had seen in 1942. So with some courage I respectfully told Ḥaḍūr^{ra} that my village was nearby and it was my deep desire that he stay in my village. Ḥaḍūr^{ra} very graciously accepted my request. Respected Syed Mehtāb Shāh also cooperated in this matter. Preparations for Ḥaḍūr's^{ra} return trip were completed and time to start traveling approached. Ḥaḍūr's^{ra} caravan also included Ḥaḍrat *Choti Āpā Jan* Ṣāḥiba, respected Captain (Retired) Muḥammad Ḥusain Cheema Ṣāḥib, who was the officer in charge security, and respected Muḥammad Sharif Ṣāḥib Ashraf who was the Private Secretary in those days. Ḥaḍūr^{ra} very graciously gave the honor of being included in his caravan to me, my wife and elder son, Mujeeb Raḥmān.

At the foot of mountain there is a village, Gath Abad, from which the road travels uphill. This uphill road is quite serpentine with many turns. While ascending to the mountainous area, Mujeeb became sick and started vomiting. When Ḥaḍūr^{ra} learned about this, he told the caravan to stop and for a long time stood outside near the road. When Mujeeb felt better the caravan resumed the journey. Around 'Aṣr Prayer the caravan reached the village and Ḥaḍūr^{ra} stayed at the house of Syed Mehtāb Shāh Ṣāḥib. The house had just two rooms built of mud-bricks. Shāh Ṣāḥib gave both rooms to Ḥaḍūr^{ra}. At this good fortune we felt extreme happiness. No matter how much we thanked God for that, it was not enough. Ḥaḍūr^{ra} also accepted the humble invitation of the two poor Aḥmadis for the dinner. So a goat was slaughtered and *gosht sālān* (meat dish) and *roṭi* (bread) were prepared. Ḥaḍūr^{ra} and the rest of the members of the caravan enjoyed eating *gosht sālān* and *roṭi*. Ḥaḍūr^{ra} stayed for two days in the village and left the village on the third day. Ḥaḍūr^{ra} liked the village so much that he bought one and a half *Bigha* (a measure of land equivalent to 120X120 square feet or 1/3rd of an acre) of land in the village to build a house. One *Bigha* of land was presented to Ḥaḍūr^{ra} by Syed Mehtāb Shāh Ṣāḥib. However, later on due to safety reasons, Ḥaḍūr^{ra} liked a place four or five miles to the east of the

village, which was called, "Nakhla," instead of my village. During the

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summer Ḥaḍūr^{ra} used to come there to stay.

During his stay in Aḥmadabad an incident took place that is worth mentioning. At that time, my mother due to her advanced age of ninety years old, used to stay with her niece in Dhoak, which was about one and a quarter mile from the village at the foot of the Par mountain. I went alone to see my mother. My wife also wanted to go with me, however, due to time limitations and hardships, of the way I could not take her with me. Later on she mentioned to Ḥaḍrat *Umme* Matin about her desire (to visit my mother). When Ḥaḍrat *Umme* Matin mentioned this to Ḥaḍrat Muṣleḥ Mau'ūd^{ra} he said she must go there. He said that she should go by car. However, for some reasons, the office could not make the car available for the trip. For that Ḥaḍūr^{ra} showed his displeasure. My wife told me that when she saw Ḥaḍūr's^{ra} displeasure she felt sorry she mentioned her desire and caused discomfort to Ḥaḍūr^{ra}. Her heart was very thankful to Ḥaḍūr^{ra} for his graciousness and she observed patience. However, she did not lose courage and accompanied by my cousin, who was carrying my son Mujeeb on her shoulders, set out on foot and reached Dhoak. I had returned from another path. Thus my wife and dear son, Mujeeb, met my mother. However, the inhabitants of the house were talking something like this: although he is our uncle in relation, he has made our utensils unclean which we now have to throw away. Upon hearing this kind of talk, she felt very sad and the pleasure of meeting them faded. Therefore, she did not stay there and returned the same night. On her return trip, she had to pass through a strange hilly area and listen to wolves roaring, which terrified her.

In the *Kohistān-e-Namak* (Salt range) area there is a town called, "Minarah." A *Maulvī* who was native of this town had written a book of Punjabi poems titled "*Khawān-e-Yaghnā*" The book contained poems, which conveyed advice on morals in a pleasant manner, and addressed issues such as bad customs related to marriage and death. The name of the *Maulvī* was Aḥmad Din and he had taken an oath of allegiance at the hand

of the Promised Messiah^{as}. Once, my mother told me about an incident

which had happened with her. She said: "I was about thirteen or fourteen years old when one day I was reciting melodiously poems from the book, *Khawān-e-Yaghma*, and my maternal uncle (who was my grandfather) came and asked me what was I reading? When I told him that I was reading the book, *Khawān-e-Yaghma*, he told me not to read it and to throw it away as the book was written by a *Mirzā ʿī*." My mother said further that she placed the book away, however, the thought came to her mind that book contained nothing but poems regarding God and doing good deeds, which are described in an excellent manner. Can *Kāfir* also write about such good things? Later on, my respected mother visited Qadian to meet me. In those days I was residing in *Dārul Raḥmat* area. I had rented a house at the corner of the street and it faced the house of Ḥaḍrat Qazi Muḥammad Abdullāh Ṣāḥib. My dear mother used to sit in the drawing room of the house and watch passers-by. When she returned to her home her *Pir* Ṣāḥib (religious leader) said to her, "So you have come back after visiting the city of the infidels?" She replied, "There I used to observe people going to the mosque. I saw an influx of people going to the mosque and the mosque was always full of people offering their prayers. Do infidels also offer prayers? You may call them infidels. I do not dare call them infidels."

In Tehsil Pind Dadan Khan there is a town named, "Lillah." In this town resided a family belonging to the *Silsila Naqshbandiyya*. The name of an ancestor of this family was *Ḥāfiẓ* Ghulam Nabi whom his followers called and remembered as, "*Ḥaḍrat A ʿTa*." My grandfather was his Caliph and one of my *Phūpha* (husband of my father's sister) was also his Caliph. His name was Muḥammad Ḥasan. He was resident of the village Dhodhiyyan, which was close to the Lillah town's Railway Station. During his lifetime he was a famous *Pir* (religious leader) and saint. One of his disciples was, Munshi Ghulām Muḥammad Ṣāḥib, a resident of Jalandhar and the Headmaster of a school. When he became the disciple he left his job and came to stay close to his *Pir*. As the Private Secretary to his *Pir*, Munshi Ṣāḥib was in charge of the correspondence between *Pir* Ṣāḥib and his disciples. One day, one of his relatives living in Jalandhar visited him; he was an Aḥmadi. Munshi Ṣāḥib was very perturbed that a *Mirzā ʿī* had

come to see him and did not know what to do about this matter. He mentioned this situation to his Ḥaḍrat Ṣāḥib who advised him, stating that he was his guest and that hospitality is commanded in Islām. Therefore, he should extend a hearty welcome to him. Thus, Munshi Ṣāḥib left no stone unturned in extending a gracious welcome to him. After the guest departed after a few day's stay with him, the *Pir* Ṣāḥib said to him, "I hope there was no restraint in extending a gracious welcome to his guest." Munshi Ṣāḥib responded that he had extended his best hospitality to his guest. They ate food together in separate plates but the bread was kept in the same *Changair* (straw tray for bread). However, I took the precaution of taking piece of the bread from one side and he took piece of the bread from the other side. When a small piece of bread was left, I stopped to take a morsel so that I would not eat the defiled bread. He stated he took further precautions and destroyed the plate used by him for the food and also destroyed the *Changair*. My father, narrating this story to me, said that upon hearing this, Ḥaḍrat Ṣāḥib showed his displeasure and said, "Extending hospitality to a guest is a commandment of Islam. Moreover, I do not consider them Infidel. What you have done is abhorrent"

One Caliph belonging to the *Pir* family of the Lillah town was resident of Birbal. His *Gaddi* (office of saints) was extraordinarily successful. One of his sons, Muḥammad Saeed, had visited Qadian and stayed there for three or four days. One of his sons, *Ṣāḥibzāda* Muḥammad ‘Umar, was a very courteous and affable saintly person. After accepting Aḥmadiyyat I went to see him in Birbal, a famous town on the bank of the river Jehlum between Bhera and Khushab. During the conversation, Ḥaḍrat Yūsuf's story was mentioned. *Ṣāḥibzāda* Ṣāḥib said that even Prophets use tricks to their advantage. Now look how he used a scheme and a trick to make his brother Benyamin stay with him. I said to him that it is worth pondering how a powerful minister himself could keep the utensil in the baggage. He could have ordered one of his workers or the employees who were given the job of loading the luggage. Moreover, it is mentioned in the Holy Qur’ān that a "*Siqāyah*" (drinking-cup) was kept not '*Ṣuwā‘a*' (measuring-cup).

فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ أَخِيهِ

fa lammā jahhazahum bi jihāzihim ja'alussiqāyata fi rahli akhīhi

And when he had provided them with their provision, he put the drinking-cup in his brother's saddlebag. (12:71)

Then it is stated in the Holy Qur'ān ;

كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا
أَنْ يَشَاءَ اللَّهُ

*kadhālika kidnā li-Yūsufa mā kāna li ya'khudha akhāhu fi dīnil
malaki illā aňyyashā' Allāh*

Thus did We plan for Joseph. He could not have taken his brother under the King's law unless Allah had so willed. (12:77)

So it was a plan of God and Ḥaḍrat Yūsuf had no role in this matter.

He was a very intelligent person. After giving some thought to my explanation he said, "Your teacher has a very deep understanding of the Holy Qur'ān. It seems that after deep reflection he has come up with these points." Anyhow, he was very happy and astonished. Once we were sitting in a gathering and I had removed my *Jinnāh* cap from head and placed it on the table. When he saw me sitting with a bare head he immediately gave me a cloth cap and told me to put it on as Satan urinates on bare heads.

In the "Tappa Valley" there is a village called, "Khabaki". Maulvī Ghulām Aḥmad was a resident of this town and his name is mentioned in

the books of the Promised Messiah^{as}. He was an extraordinary saintly person. He had excellent penmanship and knew and was a skilled craftsman. He would make such a perfect currency note by hand that no one could distinguish between the real and the handmade fake currency note. Once his name was mentioned to the Khalīfatul Masīḥ II^{ra} who said:

"So he lived in a village close to your village! He was my teacher. He was a marvelous saintly person." Later on, Maulvī Ghulām Aḥmad became *Majzūb* (the one lost in divine meditation). In those days an oil company was digging an oil-well in the mountains near my village, and he foretold that they would not find oil there. This is exactly what happened. The company gathered their machines and left and gave all the houses that they had constructed to Maulvī Ghulām Aḥmad Ṣāḥib. During his residence in those buildings, his *Majzūbī* and *Pirī* (spiritual guidance as profession) flourished extraordinarily. In those days I was a Primary School student in Khabaki. I clearly remember that when his funeral procession traveled from the buildings in the woods to Khabaki, a large number of people from the surrounding areas had participated in his Funeral Prayer.

In 1936 when I accepted Aḥmadiyyat someone from Lahore informed my father that his son had been led astray. He immediately arrived in Qadian. In those days Ḥaḍrat Ṣāḥib used to give *Dars* (commentary) of the Holy Qur'ān after the 'Aṣr Prayer. So I went to the Aqṣā mosque to offer 'Aṣr Prayer and listen to the *Dars*. A person there told me that someone was looking for me. When I met that person he turned out to be my father. He raised a lot of clamor and told me to go with him right away. Ḥaḍrat Maulvī Sher Ali Ṣāḥib was sitting nearby. Upon hearing the hubhub he approached us asking, "What is the matter?" I told him that he is my father who has come to take me with him. He is not willing to tolerate my stay here even for a minute more. Ḥaḍrat Maulvī Sher Ali Ṣāḥib used his pragmatism and told my father, "I am also a resident of your district. I belong to Sargodha. No train leaves for that area at this time. Moreover, it will soon be nightfall. Therefore, you stay in my house tonight and tomorrow your son will leave with you as you wish."

My father was impressed with his conversation and agreed to stay overnight. So ‘Aṣr Prayer was offered and then Ḥaḍūr^{ra} delivered the *Dars* of the Holy Qur’ān. In those days Ḥaḍūr^{ra} was delivering *Dars* of the following verse of the Holy Qur’ān.

وَمَا كَفَرَ سُلَيْمَنُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ

wa mā kafara sulaimānu wa lakinnashsha yā-ṭina kafarū
yu‘allimū-nannāsassiḥra

And Solomon did not disbelieve, but it was the rebellious ones *who* disbelieved, teaching people falsehood and deception. (2:103)

His commentary of the verse of the Holy Qur’ān was full of wisdom and an ocean of knowledge. My father was very impressed with the commentary of the Holy Qur’ān. He stayed for the night at the house of Ḥaḍrat Maulvī Sher Ali Ṣāḥib. In the morning he left alone while telling me that I could stay here. He said further to me that he had thought that I had been engulfed by disbelievers. However, there are a lot of religious activities going on here. Prayers are being offered and commentary of the Holy Qur’ān is being given. When he arrived home a brother of the *Pir* Ṣāḥib of Lillah met him. He said to my father that he had heard that there (in Qadian) they feed dog meat and mesmerize people. My father told him that the residents of the house where he had stayed gave him *Dāl* (lentils) and *rotī* (bread) to eat at dinner and served me *Prāthas* (buttered bread) at breakfast. He did not eat any meat there and no mesmerizing took place. However, he did see there the mosques were full with people offering Prayers. *Dars* of the Holy Qur’ān was given there. The atmosphere there was wholly spiritual. Therefore, he allowed his son to live there.

From Rabwah to Nakhla

Syed Mehtāb Shāh, Khotakka, Soon Sakesar Region, District Sargodha

Ḥaḍrat Khalīfatul Masīḥ II^{ra} desired a suitable piece of land to reside in Soon Sakesar valley area. For this purpose he travelled to the area three times. During the first trip he visited the mountainous area of the Sakesar Valley. However, he found out that the water of the area is not suitable for his health. Upon his return from the area he stayed at "*Dak Bungalow*" (a rest house) in Nowshera. He liked the climate of the valley. Accordingly, he decided to purchase a piece of land in the valley. There was an Aḥmadi teacher employed in a local high school. He tried to purchase some land. However, the local people strongly opposed it. So the residents of the area decided not to sell land to Aḥmadis. Upon returning to Rabwah Ḥaḍūr talked with respected Malik Saifur Raḥmān Ṣāḥib about purchasing land in the valley area. Malik Ṣāḥib suggested my name to Ḥaḍūr^{ra} for this job. So Ḥaḍūr^{ra} called me. When I met Ḥaḍūr^{ra} he told me that he liked that Nowshera area and asked me, "How can land be purchased in the (Nowshera) area?" I told him that there is very little land available in the area and it sells at the price of 600-1,000 Rupees per *Bighā* (a measure of land equivalent to 120X120 square feet or 1/3rd of an acre). Ḥaḍūr said that we will need at least 10 acres of land. He continued, "Can we purchase this much land in Nowshera?" I told Ḥaḍūr^{ra} that the current state of opposition in the area is such that we would not be able to buy land in Nowshera. However, in the nearby areas such as 'Khotakka' and 'Khabakkī' I would buy the land. I suggested that Ḥaḍūr^{ra} should see these areas also; Ḥaḍūr^{ra} would like these areas. He said, "All right, I will think about it."

Later on, Ḥaḍūr^{ra} visited Soon Sakesar area and stayed in Nowshera. I was asked to come from Takht Hazara where I was located in those days. So I met Ḥaḍūr^{ra} in Nowshera. He told me that he wanted to go

to "Khotakka" and I should make arrangements for his stay there." I told him that I had a mud-brick house there which was available for his stay. Ḥaḍūr^{ra} smiled and said that would be suitable for us. He asked me about the availability of some place for the members of his staff to stay. I told him that this also can be arranged. The next day at 10:00 am Ḥaḍūr^{ra} arrived in Khotakka. He and his staff members stayed there for the whole afternoon. Then he visited Jāba and Minārah and then returned to Nowshera.

For his next trip to the area, I was called and Ḥaḍūr^{ra} told me that he intended to stay for a few days in Khotakka. Then he asked, "Will any suitable place be available to stay there?" I told him that you have already seen my humble living place if you feel that it is a suitable place you are most welcome to stay there. He said, "Yes, it is a very good large and wide open area and is suitable for us." Ḥaḍūr^{ra} fixed the date of arrival after two days. So I arrived earlier in the village to make arrangements. Ḥaḍūr^{ra} arrived on the fixed date in the village. He along with his female companions stayed at our house. This time the wife of respected Malik Saifur Raḥmān Ṣāhib and his son, Mujeeb, also accompanied Ḥaḍūr^{ra}. They also stayed in the same house. A neighbor's house was vacated and made available to accommodate the staff of Ḥaḍūr^{ra}. Next day, myself and Malik Ṣāhib invited Ḥaḍūr^{ra} and his companions for dinner which he accepted. Some members of Ḥaḍūr's staff were staying in a house close to a hill. Ḥaḍūr^{ra} used to go to that house for Prayers.

Ḥaḍūr^{ra} stayed there for three days. On the second day of his arrival he examined the area and saw the land. After that I offered him my land which was adjacent to the road and told him that I would like to give it to Ḥaḍūr^{ra}. Ḥaḍūr^{ra} saw the land and liked it and said that it was an excellent place to reside. Then Ḥaḍūr^{ra} went to Jābah where four and a half *Bighā* (a measure of land equivalent to 120X120 square feet or 1/3rd acre) land was available which was for sale. Ḥaḍūr^{ra} liked this land very much. Since here the water was also of excellent quality, Ḥaḍūr^{ra} told us to buy this piece of land. We went back to Rabwah. Ḥaḍūr^{ra} ate lunch in "Peel" along with the people

who were accompanying him. Then passing through Kallar Kahār area Ḥaḍūr^{ra} arrived in Rabwah. Upon arrival in Rabwah Ḥaḍūr^{ra} assigned Chaudhary Ṣalāḥuddīn Ṣāḥib the job of going to Jābah and purchasing the land. When the general population of Jābah area learned that they were planning to purchase the land in the area they opposed it strongly. Non-Aḥmadis invited *Maulvīs* and tried their utmost to discourage and prevent the owner of the land from selling the land. However, God Almighty gave him strength to face all the pressure and he sold the land to the *Jamā'at*. Yet a decision was not taken regarding construction of the houses in the land when Nawāb Masood Aḥmad Khān offered his land to Ḥaḍūr^{ra}. However, it was decided that the houses should be built on this land in Jābah. Ḥaḍūr^{ra} asked what is the name of this place? He was told that in local language the place is called, "*Khajūr Wāḥi Chū*". It is stated that Ḥaḍūr^{ra} said there must have been lot of date-palm trees in this area. Therefore, Ḥaḍūr^{ra} gave the name, "Nakhla" to the place.

A Letter to the Editor,

Daily Al-Fazl, Rabwah, Pakistan

Al-Fazl, Rabwah (November 30, 1989)

Sheikh Reḥmatullāh Ṣāḥib, Karachi, Pakistan

I came to know Malik Saifur Raḥmān Ṣāḥib in 1953. Since then I have had the pleasure of his acquaintance. In spite of being quite senior to me, he always treated me with great humility and love. His thinking was sound and his mind was pellucid. His religious point of view was absolutely devoid of narrow-mindedness, I truly valued this particular trait. Once in a while we would exchange correspondence with each other and also discuss some religious issues.

He possessed a very pious disposition. To support my observations of him, I am submitting a letter addressed to me on May 27, 1966. He was certainly an enviable person.

خدا رحمت کنند این عاشقان پاک طینت

Khuda Rahmat Kunand ein Ashqane pak teenat.

May God Almighty have mercy on these lovers having pure disposition

The last meeting I had with him was at the *Jalsa* in Islamabad (London, UK). Although I felt at that time that his health has deteriorated, I did not have the slightest idea that he would pass away so soon.

Letter of Malik Ṣāḥib

Respected Sheikh Ṣāḥib,

I hope that by the Grace of God you are doing fine. I had mentioned to you a particular dream of mine in Lyallpur. This dream has created deep impression in my heart. The ecstasy that my heart felt from

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this scene is indescribable. Anyway, I am writing this letter for the sake of requesting prayers. May God Almighty shower His blessings and mercy upon me and grant me the ability to serve the religion. May He grant me truth and cleanliness of the heart! May God Almighty bless you also from His beneficence, bless your business and make you follow the path which pleases Him.

"I saw in my dream that there is a huge door which is named either as "*Bāb-e-Raḥmat*" or "*Darwāzah-e-Raḥmat*" (the door of mercy). You are standing at the door and you have been assigned the duty to let pass through the door any person who repeats the words, "The pious are blessed by Allāh."

Ḥaḍrat Malik Saifur Raḥmān Ṣāḥib

**Syed Maḥmood Aḥmad Ṣāḥib Nāṣir,
Principal Jāmi‘a Aḥmadiyya Rabwah**

Ḥaḍrat Malik Saifur Raḥmān Ṣāḥib was an extremely sincere, highly prayerful and devoted to supplications, recipient of revelations, extremely wise and very hard working person.

In religious matter he would go to the bottom of the issues. He was extremely simple but loved cleanliness and was dignified. He was a *Khādim* and *Wāqf-e-Zindagī* who was always willing to sacrifice.

(Source: "Sirat Ḥaḍrat Malik Saifur Raḥmān Ṣāḥib": *Maqālah* (dissertation) written by Muḥammad Dāud Bhatti Ṣāḥib for the *Jāmi‘a Aḥmadiyya*, Rabwah, Pakistan)

Ḥaḍrat Malik Saifur Raḥmān Ṣāḥib

Soofi Bishāratur Raḥmān Ṣāḥib

Malik Saifur Raḥmān Ṣāḥib during his youth received the opportunity to obtain education in various religious learning institutes of the Indo-Pak subcontinent. While obtaining his education in Lahore, he started to live in Nila Gunbad Mosque. During this period in 1934 the *Majlis Aḥrār* organized a conference in Qadian. Since Malik Saifur Raḥmān Ṣāḥib was associated with the *Majlis Aḥrār*, he, along with other religious scholars, came to Qadian. The details of his visit to Qadian have been recounted many times. Since by nature he was an auspicious person, God Almighty granted him the ability to accept the truth and then devote his life. The eventual acceptance of the truth of Aḥmadiyyat by a religious scholar after yearlong discussions with the scholars of the *Jamā'at* Aḥmadiyya is an argument that wounds like a sword our opponent's *Ulemā'*. In this regard, I think that the late Ḥaḍrat Malik Saifur Raḥmān Ṣāḥib truly encapsulated the attribute implicit in his name. His acceptance of Aḥmadiyyat was a command of a slashing sword as he was a well-intentioned and auspicious scholar among these *Ulemā'*. In this respect we can conclude that Malik Raḥmān Ṣāḥib was in reality Saifur Raḥmān (Sword of the Beneficent), which God Almighty through His Beneficence had granted the *Jamā'at*.

In contrast to the large expenditures of the *Jamā'at* allocated to prepare Missionaries whether they are *Mubashshirīn* or *Shāhidīn* and many years are spent preparing one missionary or scholar, this piercing sword granted by God Almighty was free of cost. Later on, he became Principal of the Missionary training college; in this way, this sword has prepared hundreds of more swords through which wrong and perverse beliefs are vanquished in the world.

Respected Malik Saifur Raḥmān Ṣāḥib was an excellent scholar and he had great skills in the Sciences of Jurisprudence, *Ṣarf wa Naḥv* and

Ḥaḍīth. Therefore, after the demise of Syed Sarwar Shāh Ṣāhib who was a Companion of the *Khātām al Khulafā'* Ḥaḍrat Masīḥ Mau'ūd and a religious scholar, the *Imām* of the time selected Malik Saifur Raḥmān Ṣāhib for the highly exalted post of *Mufīṭ Silsila*. The sad demise of Ḥaḍrat Malik Saifur Raḥmān Ṣāhib has left a void. We pray to God Almighty that He Himself make arrangements for the fulfillment of this void. *Āmīn*

Ḥaḍrat Malik Saifur Raḥmān Ṣāhib was a religious scholar who practiced what he knew, followed Islāmic teachings, and who was pious and elder person. He used to impress on the minds of his students even the most difficult religious theorems. He was an extremely loving teacher. He often used to help students not only by instilling knowledge but also by assisting them financially and encouraging them. He never exhibited any egotism or arrogance due to his status as a great scholar. Instead, he was an extremely humble person and always treated others with good manners. I pray that God Almighty elevate his soul to the high ranks in paradise and grant all of us abundantly his virtues. *Allāhumma Āmīn.*

(Source: "Sirat Ḥaḍrat Malik Saifur Raḥmān Ṣāhib": *Maqālah* (dissertation) written by Muḥammad Dāud Bhatti Ṣāhib for the *Jāmi'a Aḥmadiyya*, Rabwah, Pakistan)

My Dear Teacher and Mentor:

Ḥaḍrat Malik Saifur Raḥmān Ṣāḥib

Maulānā Naseem Mahdi, Missionary In-Charge and Nā'ib Amīr USA

It was in 1969 that I passed my matriculation examination and my respected late father wanted me to gain admission to *Jāmi'a Aḥmadiyya*. However, I was dreaming of gaining admission to a Medical College after obtaining my F.Sc. degree. My dear father told me that he had an old desire to devote my life in the way of Allāh and get me educated in *Jāmi'a*. Since never before had such a thing been mentioned to me, I was therefore absolutely not mentally ready to accept this decision. I repeatedly told my dear father that I wished to become a doctor and that I had absolutely no inclination towards studying in *Jāmi'a*. My dear father never had been harsh to children and he always showed extraordinary love to them and especially to me. Thus, all this conversation or discussion used to take place in very nice and friendly atmosphere. When he kept on insisting that I must agree to his wish that I definitely devote my life, I agreed that I would devote my life but after becoming a doctor. However, my father did not agree to it and the discussion on the topic continued. I continued to insist pursuing admission in the college. One reason for my insistence about admission in the college was that I loved to play basketball and respected Professor Chaudhary Muḥammad Ali Ṣāḥib had already selected me to play basketball in the college. He had told me a couple of times that I should not wait for college admission and should start practicing to play basketball right away. I was certainly not a good player. However, every young man in Rabwah wanted to play basketball. In those days, Rabwah was the major sports center for Basketball in Pakistan. Despite all this, I finally surrendered to my father's wishes and told him that I would join *Jāmi'a* as a devotee but after getting my B.A. degree from college. I had in my mind that in this way my entry to *Jāmi'a* would be postponed for four years and my desire to play basketball also would be fulfilled. After four

years I would see what I needed to do. I remember, in those days, I was

under severe pressure and I often used to cry while sitting close to my mother and lamenting about why I was forced to do so. My proposal to get my BA before joining *Jāmi'a* was dismissed by my father. He said that it is proper to join *Jāmi'a* right away as it would be difficult to study in *Jāmi'a* after spending four years in a college environment. I remember that one day I was in my father's office (*Nazārat Islāḥu Irshād*) when he again started talking about admission in *Jāmi'a*. I told him that I had received good marks in my examination and that I was eligible for a scholarship. I would get the scholarship only if I gained admission in the college. If I joined *Jāmi'a*, the scholarship would go to waste. After listening to me, my father told me not to worry about the loss of the scholarship as he would pay me the amount I would get as scholarship as pocket money. During this conversation it struck me that if I present my situation to Ḥaḍrat Khalīfatul Masīḥ IIIth he would certainly not impose a decision upon me. Ḥaḍūr has repeatedly said in his speeches that development of the potential which God Almighty has granted is obligatory upon us. So I thought that when I tell him that I want to become a doctor he will certainly permit me to do so. Thus, I told my father why don't we ask Ḥaḍūr to decide about my studies? My father was delighted to hear my suggestion and his face sparkled due to happiness. He said, "Let us go right now to see Ḥaḍūr." So within a few minutes we were in the *Qaṣre Khilāfat* (residence of the Caliph). However, we found out that Ḥaḍūr was suffering with flu and would not be coming to his office. My father came back to his office and told me that he was going to write a letter to Ḥaḍūr. Thus, he wrote a letter to Ḥaḍūr about my studies but he did not relay that I wanted to become a doctor because I had already agreed to join *Jāmi'a* after obtaining my BA degree. He did request that Ḥaḍūr decide whether his son should join *Jāmi'a* right now or after completing his BA. We received Ḥaḍūr's response to the letter right away; he had written, "We need talented students in the *Jāmi'a*." My father and I had a difference of opinion regarding the interpretation of Ḥaḍūr's note. I told my father that Ḥaḍūr had decided that I should join *Jāmi'a* but he did not state that I should join *Jāmi'a* right away. My father told me that he works daily with Ḥaḍūr and he fully understood what Ḥaḍūr meant. Ḥaḍūr says, "You should join *Jāmi'a* right away." I remained steadfast about my interpretation of

Ḥaḍūr's note. Thus, Ḥaḍūr was asked again and my father's interpretation turned out to be correct. Upon returning home I cried a lot and did not eat any food the whole day. This was a very tough day for me. In fact, for the next several days I remained under severe stress. My elder brother, Parwazi Şāhib started to encourage me and prepare me mentally for the things to come. Despite this my grief and anguish continued.

Time passed by and the interview day for the *Waqf* arrived. I had made up my mind that in the interview I would clearly state that I was being sent against my will to *Jāmi'a* for studies. The interview team included Ḥaḍrat Qāzī Muḥammad Nazir Şāhib Lyallpuri, Ḥaḍrat Maulānā Abul 'Atā Şāhib, Ḥaḍrat Malik Saifur Raḥmān Şāhib and some other elders of the *Jama'at*. The interview took place in one of the *Tahrike Jadid* offices. As soon as I sat for the interview, Ḥaḍrat Qazi Şāhib who was president of the interview team said, "We need not interview this young man as Ḥaḍūr has told him to join *Jāmi'a*." I was very disappointed to hear this. However, Ḥaḍrat Maulānā Abul Aṭā said, "We must interview him. It could be a brief interview." Thus, Ḥaḍrat Qazi Şāhib asked the first question, "Ḥaḍūr has told you that you should join *Jāmi'a*. Do you have any reservation about Ḥaḍūr's decision?"

Due to a strange act of God Almighty and prayers of Ḥaḍūr I responded to the question, "Ḥaḍūr has told me to join *Jāmi'a*. How can I have any reservation?" With a sad countenance I returned home after the interview and did not talk with anyone.

The next day I intentionally missed the *Jāmi'a* interview. After a couple of days I went to *Jāmi'a*. Ḥaḍrat Mir Dā'ud Aḥmad interviewed me by himself. His magnetic personality captivated my heart. Since that day due to the holy power of Ḥaḍrat Khalīfatul Masīḥ IIIth a holy change had started to take place in my heart. After Ḥaḍrat Mir Şāhib all teachers in the *Jāmi'a* showed due deference to me. They showed such love that slowly I became attached to the *Jāmi'a*. *Alḥamdulillāh 'Alā Dhālika*

After the late Ḥaḍrat Mir Şāhib, the person who impressed me the

most was the late Ḥaḍrat Malik Saifur Raḥmān Ṣāḥib. Before this, I knew very little about him. I had seen him several times from far away. Then I saw him up close during the interview for *Waqf* (devotion of life to serve *Jamā'at Aḥmadiyya*). Now an everlasting spiritual relationship had started to develop which I deeply felt in my heart.

The personality of Ḥaḍrat Malik Ṣāḥib was composed of a special kind of innocence and simplicity. There was absolutely no worldly cunning in him. He showed such love that its effect even after his demise did not disappear. All his education took place in non-Aḥmadi religious institutions before his accepting Aḥmadiyyat. However, in his nature there was not an iota of *Mulla'iyyat* (having orthodox religious thoughts and behavior) and *Shiddat Pasandī* (extremism). Hypocrisy and artificiality were absolutely not a part of his nature and personality. There was no showing off in him. He was liberal in his thinking. During classes and in private meetings I asked him hundreds of questions and the answers he gave always proved that he was not only liberal and broad-minded but rather he was forward-thinking--looking forward fifty or hundred years ahead in the future. Sometimes, I and some of my other classmates used to annoy Malik Ṣāḥib by asking him questions in the class. However, he always gave deeply informative and knowledgeable answers and showed great patience during our questioning. It always appeared as if he was answering the questions after studying many books. Whether the questions were related to *Fiqh* or *Ḥadīth*, Islāmic monetary system or Islāmic political system, he never discouraged inquisitiveness. Rather he always encouraged students to ask questions no matter how great the number of questions they asked. I really benefited a lot by gaining knowledge from him. I am proud to be his student. Our whole class was quite free with him. We often used to tell jokes to him and he used to enjoy these. Sometimes he also used to tell us clean jokes. When Ḥaḍrat Mir Dā'ud Ahmad Ṣāḥib passed away, Ḥaḍrat Malik Ṣāḥib was appointed as principal of the *Jāmi'a*. This was a burdensome responsibility for him as the duties were tough and tiring. However, despite that he performed his duties and fulfilled his obligations in an excellent way. By nature he was infused with decent qualities such as

affability, kindness and love. Some students used to take undue advantage

of his qualities. I had the opportunity to observe him for a long time. He never became enraged due to any matter and he never lost his temper in anger. The excessive workload and burden of his serious responsibilities often had bad effect on his health. He often used to call me and tell me privately about some of his difficulties. I used to tell him that he needed some rest. I used to ask him whether I could arrange a pleasant walk or a picnic for him so that he could have some rest and recreation. He always happily permitted me to do so. Usually our party consisted of four students and often Maulānā Muḥammad Aḥmad Jalil Ṣāḥib, Professor *Jāmi'a*, also accompanied us. Malik Ṣāḥib and all who accompanied him used to enjoy very much Maulānā Jalil Ṣāḥib's wittiness. Sometimes we sat at the bank of river Chenab or we did some rowing in the river. Sometimes we made programs to go hunting. With such lively programs mental fatigue used to disappear and one would feel refreshed. One thing he made sure of was that he paid for all the expenses of the picnic and other outings. We often used to have a lot of friendly discussion regarding payment of expenses by him only. We used to refuse to take money for the expenses from him. However, he always insisted upon paying the expenses.

He always tried to develop self confidence in the *Jāmi'a* students. I remember once three or four students including me made a program to visit Muree. Ḥaḍrat Malik Ṣāḥib despite his deep desire to accompany us could not accompany us because he was so busy in those days. However, Malik Ṣāḥib sent a message to one of his near relatives who was holding a high position that a few students of *Jāmi'a* were going to Muree for recreation and that he should make arrangements for their stay close to Muree in the Forest Department Guesthouse. So when we reached Rawalpindi we went to see the officer in his office to find out where he had made bookings for our stay. He told us that because he was very busy he could not make arrangements for our stay. Then he went inside the home and came back with an envelope which he gave to me. There was some money in the envelope. What he meant was that we should take this money and then go stay in some hotel. It was a very difficult situation for us to decide whether we should spend the money or not, especially knowing about the sensitive relationship Ḥaḍrat Malik Ṣāḥib had with the officer. Thus we took the money from him. However, we did not spend it. Upon returning from the

trip we told the whole story to Ḥaḍrat Malik Ṣāhib. He was not pleased upon hearing the story and showed some disappointment with his relative. He did not like that he did not do what he was asked to do first of all and moreover that he gave money. He was happy to know that we did not spend the money. However he said we should have excused ourselves and should not have taken the money. Later on, respected Malik Ṣāhib wrote a letter to his relative and sent the money back to him. We do not know what he wrote in the letter.

I used to be an office-holder of the Union in the *Jami'a*. Ḥaḍrat Malik Ṣāhib used to help needy students monetarily and also provide some other items of necessity to them through me. However, he never let the students know that this assistance was given by him. He always told us to give the money to the students in a way that their self-respect was not damaged. Ḥaḍrat Malik Ṣāhib was a very hospitable person. *Jami'a* students often used to go to his house to meet him. It was his custom to welcome and show hospitality to everyone. When I think about those meetings I feel embarrassment about how much we had annoyed him. Some people used to visit him just because the tea served in his house was very tasty and of high quality. Furthermore, there was always something to eat with the tea. I wonder how his household was able to accommodate so many guests. May Allāh grant the best reward for that to all his family members. *Āmīn*.

Ḥaḍrat Khalīfatul Masīḥ IVth had a deep relationship of love for God's sake with Malik Ṣāhib even before he became Caliph. In 1984-85 when I was Ḥaḍūr's Private Secretary in London the way Ḥaḍūr used to dictate letters to Malik Ṣāhib or used to write himself showed his great love for Malik Ṣāhib. Ḥaḍūr in his letters always addressed him as "My respected teacher". Ḥaḍūr desired that Malik Ṣāhib permanently stay in London and perform certain scholarly tasks. Accordingly, for a while he stayed in London. However, due to his poor health he could not stay in London for a long time. Ḥaḍūr's respect and love for him is clearly demonstrated in the letter which Ḥaḍūr wrote to me at the demise of Ḥaḍrat Malik Ṣāhib.

When Malik Ṣāḥib moved permanently to Canada to stay with his children I felt extreme happiness. However, I was in Toronto and he was about 3,000 km away from me in Calgary. I felt sorrow that I could not benefit from him as much as I had desired.

The only purpose of the background of my studies which I have described in the beginning of this note was to give briefly the circumstances under which I had joined the *Jāmi'a*. It was the love of Ḥaḍrat Malik Ṣāḥib and other teachers which gave me such support without which I might not have succeeded.

May God Almighty grant an elevated status to Ḥaḍrat Malik Ṣāḥib in *Jannatul Firdaus*. May God Almighty grant me his nearness in the Hereafter. What scholarly benefits I could not receive from him in this world I may obtain in the Heavenly School. *Āmīn*

Ex-Muftī Silsila and Principal Jāmi‘a Aḥmadiyya

Hādi Ali Chaudhary

In 1971, when I came to the *Jāmi‘a* to appear for an interview for admission to the *Jāmi‘a Aḥmadiyya* I saw respected Malik Ṣāḥib coming towards the main entrance door of the *Jāmi‘a* after placing his bicycle on a Bicycle Stand at the back of the office of the Principal. It was a strange coincidence that despite having lived in Rabwah for so long I had never before seen or met him. So when I saw him for the first time I felt deep desire in my heart that this noble and revered person teaches my class. He was a tall person, wore clean bright white clothes, marks of depth of thought, seriousness, and dignity were apparent from his face. He had very dignified gait, and his walking pace gave a glimpse of the firmness of his character. A perpetual friendship and love was apparent from his talk. In short, he possessed a very charming and attractive personality.

During my first year in the *Jāmi‘a* Malik Ṣāḥib did not teach my class. The next year Malik Ṣāḥib started teaching us Arabic grammar and *Ṣarfū Nahv*. My handwriting was good. So Malik Ṣāḥib asked me to see him in the Staff Room during the interval. I was somewhat hesitant and was very worried. However, since he had asked to meet him so there was no other alternative but to see him. When I met him he told me that he was writing the book, *‘Kitābuṣ Ṣarf’* and he needs help in writing it neatly. He told me to see him after *Maghrib* Prayer at his home. So I went to see him at his home. When I saw the manuscript I was taken aback. There were so many changes made in the manuscript that it was impossible to write it again and make a fair copy of it without his assistance. So to do the job it was necessary to sit with him. Initially the job seemed to be very uncomfortable. However, his loving conversation and unpretentious manners led to an informal friendship between us and that made the work easy and comfortable. During the seven years of my stay in the *Jāmi‘a* I

visited him frequently. Later on whenever I came to Rabwah I also frequently went to see him at his house.

I wrote all of his book, '*Kitābuṣ Ṣarf*' neatly. As I have mentioned earlier while writing he would cross out and rewrite many words and phrases and the marks and lines would crisscross a lot throughout the manuscript. I had to spend a lot of time determining where the various lines lead to and then follow the lines. Anyway, after completion of this job he used to ask me sometimes to check the *Ḥaḍīqatuṣ Ṣāliḥīn* manuscript. At the time I completed my studies in the *Jāmi'a* he was busy writing the part of the *Fiqh Ahmadiyya* concerning 'Ibādāt. Under the directions of Ḥaḍrat Khalīfatul Masīḥ IIIth he had to present this manuscript at the *Majlise Shūra* which was to be held in a few days. So it had to be finished before the *Shūra*. Therefore, there was no alternative but to work hard day and night to finish the project on time. For this project he also asked me to work with him. A room was taken for this purpose in the '*Dārul Dīfāt*' and he worked day and night in writing the book. He had assigned me the job of making a fair copy of what he had written, which I did. Sometimes, there were some other assistants present who helped in various aspects of the projects. The names of these assistants are mentioned in the preface of the book.

Once, while I was a student in the *Jāmi'a*, Malik Ṣāḥib made a program to visit various libraries and also to meet certain scholars in different cities of Pakistan. I accompanied him in this trip. In Sargodha, Dr. 'Abdul Latif had a huge and impressive personal library. We stayed with him for two days and gathered information about various books. There was also a scholarly discussion with Dr. Ṣāḥib about various commentaries. Similarly, we met certain scholars in Lahore and Rawalpindi and had a discussion about Jurisprudence and Philosophy with them. At that time I was a student of either second or third class of the *Jāmi'a*. Therefore, all these scholarly conversations were much above my level of understanding. Probably, I did not gain anything from these discussions as far as knowledge was concerned, however, it certainly opened the doors for me to

gain knowledge and also enhanced my interest in gaining knowledge.

From an outward look it appeared that Malik Ṣāhib possessed a quiet and tranquil personality and was steady by nature. However, with respect to literary taste he had a very high stature and was very balanced. For example, he would listen to '*Ghazals*' (odes) with pleasure and would submerge himself in the meanings of the verses and greatly enjoy these. He used to be very happy listening to a good *Ghazal* (ode). If someone recited a *Ghazal* in a pleasing voice he would enjoy it very much. He was quite free and friendly with some of the students. Besides me the students with whom he was quite free were: Ṭāriq Maḥmūd Jāved Ṣāhib, Maḡfoor Aḥmad Qamar Ṣāhib, Mirzā Ṭayyab Aḥmad Ṣāhib and Mirzā 'Abduṣ Ṣamad Ṣāhib, etc.

Sometimes he would arrange a picnic at the bank of a canal and at other times in a garden. Usually, this included having lunch together and after the lunch some casual conversation and a *maḥfil* (light jokes, etc.).

His most favorite picnic was the one held during moonlit summer nights which involved sitting on a boat rowing in the river. A couple of us who accompanied him in the picnic were expert in rowing. Thus, the whole night we would sit in the boat, eat and chit chat. There used to be several rounds of recitation of poems and *Ghazals*. At the *Fajr* Prayer time we used to come back home. Often he would ask us to arrange such picnics and he himself would provide many items for the picnic such as, *kabābs* (grilled minced meat), sweets, tea and some other items.

He loved to read and he used to read a lot. He would finish reading one book after the other. While reading the books he would often either underline or place some marks under certain words or phrases. There was always some book which he was reading.

He had an extraordinary memory and was fully knowledgeable about different issues. In fact, he was an authority on these issues. He was a top-notch scholar in the fields of *Ṣarf wa Naḥv*, logic, philosophy and *Fiqh*, etc. Broadmindedness in jurisprudential issues was a salient trait in him. He would always give balanced edicts regarding new and current issues which appeared with the changing times.

His attachment to *Khilāfat* was unparalleled. During the *Khilāfat* of Ḥaḍrat Khalīfatul Masīḥ IIIth, he was at the forefront in defending the *Khilāfat* during the turmoil of *Mujaddadiyyat* (the issue of the revivalist of the second millennium. Often, Ḥaḍrat Khalīfatul Masīḥ IIIth needed certain references and he always directed him to provide the references.

During those days there had developed some slackness in the preparation of scholars in the *Jamā'at*. He removed this slackness. He paid special attention to this matter and with the permission of Ḥaḍrat Khalīfatul Masīḥ IIIth he developed a *modus operandi* to have talented *Jāmi'a* students specialized in certain specific subjects and he sent these students to various locations in Pakistan and also to some Arab countries. The immediate advantage of this scheme was that when Ḥaḍrat Khalīfatul Masīḥ IVth migrated to London the students who were studying in Arab countries after completing their studies came to London and then became assistants to the Khalīfatul Masīḥ.

Later on, the scheme of getting scholars trained and specialized in different subjects turned into a permanent organized program.

The late respected Malik Ṣāḥib was a collection of endless excellent qualities. The one distinguished quality among his many qualities was that he used to help and take good care of poor students. Despite he himself getting a limited amount as allowance he used to help these students and patronize their education. At present many missionaries having a relationship of *Aqīdat* (devotion) and love with him are spread throughout the world. They remember him and while recalling the pleasant memories of him are full of praise for him.

Another distinct and beautiful quality he had was that either he would not become angry or if he became angry due to some extremely

unpleasant incident he would not be able to show his anger. Under such circumstances either he would just say, '*budhhwa*' (simpleton) to his

student or keep quiet and after a short while there were no signs of anger or displeasure on his face. Whenever he was annoyed due to treatment by his superior officers or due to some mischief done by the students he would experience the painful time with unusual forbearance. After a few moments the same old tranquility and serenity which were his characteristics would show up in his face and personality.

When respected Malik Ṣāḥib moved to Canada he visited London a few times. During his visit in 1988 he stayed in London for an especially long period of time. In those days Ḥaḍrat Khalīfatul Masīḥ IVth with the help of a committee was doing a revision of the translation of the Holy Qur'ān done by Ḥaḍrat Maulvī Sher 'Alī Ṣāḥib for translation of the Holy Qur'ān in other languages. The permanent members of the committee were respected Chaudhary Anwar Aḥmad Kāhlon Ṣāḥib, respected Aftāb Aḥmad Khān Ṣāḥib, respected Mubārak Aḥmad Sāqī Ṣāḥib and myself. However, as long as respected Malik Ṣāḥib stayed in London he also participated as a permanent member of the committee. This committee met every day for two hours. During the meeting Ḥaḍrat Khalīfatul Masīḥ IVth always gave extraordinary weight to the opinion of respected Malik Ṣāḥib and felt satisfied with his opinion.

Similarly, Ḥaḍūr used to consult him a lot concerning various scholarly matters. Ḥaḍūr was his student also. However, he respected him a lot due to his wisdom and many other qualities. This respect for him in his heart is apparent from the poem he wrote about him and the letter of condolence he wrote upon his demise. All these writings have become a part of the history of the *Jamā'at* and also history of Canada.

It was 'Īd al Adhīa day either in 1975 or 1976 when I went to his house to extend 'Īd greetings and to give the meat of the sacrifice to him. He asked me to sit down for a cup of tea. He started chatting with me and then gave me a sealed envelope with the instructions that when he passes away I should give this envelope to the Caliph of the time. I kept the letter carefully in a safe place. In 1982, I came to London and the envelope remained in Pakistan. In the meantime Ḥaḍrat Khalīfatul Masīḥ IVth also

migrated to London. In 1987, after five years of stay in London when I went to Rabwah I found the envelope in my papers. So I brought the envelope with me to London. Accordingly, when respected Malik Ṣāhib passed away in 1989, at night I felt some reluctance and ambivalent about whether or not I should present the letter to Ḥaḍūr. I thought that Malik Ṣāhib may have written the letter due to some particular circumstances prevailing at that time and it may not be necessary to give it now. I kept on thinking whether I should give the letter to Ḥaḍūr or not. So all sorts of different thoughts were swirling in my mind and these always ended with a question mark in my mind. Due to this I was unable to make a decision. At last before going to sleep I decided that I would go to sleep without making any decision and in the morning whatever the first thought came to my mind I would do accordingly. So when in the morning I woke up the thought of presenting the letter to Ḥaḍūr came to my mind and it was very forceful. Therefore, I presented the letter to Ḥaḍūr. Ḥaḍūr himself opened the letter to read it.

Ḥaḍūr mentioned the letter in his Friday Sermon (it is given in this book on pages 112-118) and Malik Ṣāhib's will was engraved on his tombstone.

We expect that God Almighty must have treated respected Malik Ṣāhib according to his wishes and prayers. May God Almighty help us to serve the *Jamā'at* in excellent manner following the example of his excellent services to the *Jamā'at*.

An Envable Friend of Mine

Ḥaḍrat Malik Saifur Raḥmān Ṣāḥib

Abdul Ghaffār Dār, Alexandria, VA

Among the noted and famous elders of the *Jama'at* who have passed away the illustrious and revered name of Malik Saifur Raḥmān can be considered in the top ranks of those who were chosen. He joined the *Jamā'at* much later than some others. However, soon he excelled them. From one angle the period of the *Khilāfat* of Ḥaḍrat Khalīfatul Masīḥ I^{ra} and Ḥaḍrat Muṣleḥ Mau'ūd^{ra} was a part of the earlier period of the *Khilāfat*.

The late Malik Ṣāḥib accepted Aḥmadiyyat during the *Khilāfat* of Ḥaḍrat Muṣleḥ Mau'ūd^{ra} and due to his talent, knowledge and sincerity he soon acquired a position that led Ḥaḍūr to pay special attention to him. How all that happened is a long story. If I go into details then the essay will become too long. Furthermore, it is my acquaintance with him about which I want to write. However, it is essential to tell that Malik Ṣāḥib came to Qadian in 1934 when I was a student of the last class of the *Jāmi'a* in Qadian. In those days, *Majlis Aḥrār* had held a huge conference in Qadian. Malik Ṣāḥib was a General Secretary of one of the auxiliary organization of the *Majlis Aḥrār*. He was a fortunate scholarly young man in whose destiny the acceptance of Aḥmadiyyat was written and there was spiritual attraction in the land of Qadian the blessings of which had brought him there with inquisitiveness in his heart. Despite his goal to attend the *Aḥrār* conference he decided that he should see with his own eyes what Aḥmadiyyat was. When he reached the Hindu Bazaar the thought of visiting the *Bahishtī Maqbarah* came to his mind. When he arrived at the site of the grave of the Promised Messiah^{as} he unintentionally raised his hands to pray at his grave and he prayed, "O my Noble Lord! If this man is truth then guide me." Malik Ṣāḥib, by nature, was a very quiet person. Accordingly, he left as politely as he came. However, his humble prayer was accepted by God Almighty. After the special prayer he

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developed an inclination towards Aḥmadiyyat and then after extensive research and discussion things became clear to him. He had discussions with sincere young men such as Malik Ṣalāḥuddīn Ṣāḥib and Malik ‘Abdur Raḥmān Ṣāḥib Khādim. In 1935 at the occasion of *Jalsa Ṣāḥana* he accepted Aḥmadiyyat and on 1st January, 1936 he took the oath of allegiance at the hand of Ḥaḍrat Khalīfatul Masīḥ II^{ra} and wholeheartedly became a member of the *Jamā‘at. Alḥamdulillāh.*

By the Grace of God my memory is strong. While I was a student in Qadian a Kashmiri Pandit, a new convert to Islām, who was well educated and a graduate from Srinagar through the blessings of accepting Aḥmadiyyat at the urging of Ḥaḍrat Khalīfatul Masīḥ II^{ra} had moved to Qadian for further education. At the same time Malik Ṣāḥib, myself and Sheikh Maḥboob Ilāhi Ṣāḥib were also residing in the boarding house of *Madrasah Aḥmadiyya*. Due to our close relationship, Sheikh Maḥboob Ilāhi Ṣāḥib whose earlier name was Pandit Radha Krishan started to get education in Islāmiyyāt from Malik Ṣāḥib. I recall that right from the beginning our revered teacher Maulvī ‘Abdur Raḥmān Ṣāḥib had appointed me the monitor in the Boarding House. Close to my bed there used to be a wooden box. Hadrat *Maulvī Ṣāḥib* used to strike the box with a cane to wake me up. Then I used to do my *wudhū* first and then used to wake the other students. All of us used to go together to *Aqṣā* mosque for *Fajr* Prayer. Upon returning from the mosque all of us used to do recitation of the Holy Qur’ān. Then our daily routine program used to begin. I was in charge of the senior classes. For the junior classes I had assigned the duty to Mirzā Manẓoor Aḥmad Peshawari. Although, Mirzā Manẓoor Aḥmad Peshawari was younger than us, he was part of my circle of friends. Due to my friendship with him I got to see Peshawar in those days. Now Manẓoor Ṣāḥib has passed away. However, I still remember his house where I had stayed for a day. I have mentioned him here for the reason that like Sheikh

Maḥboob Ilāhi Ṣāḥib he also often used to get some lessons from Malik Ṣāḥib. I clearly remember my days of friendship with Malik Ṣāḥib. However, from an article written by Ḥaḍrat Khalīfatul Masīḥ IVth who was

a great student and friend of Malik Ṣāḥib I have learned that Mirzā Manḥoor Aḥmad was a common friend of them both and this was another reason for their friendship. When Ḥaḍrat Khalīfatul Masīh IVth used to study certain subjects from Malik Saifur Raḥmān Ṣāḥib I used to be present there with Malik Ṣāḥib. Mirzā Manḥoor Aḥmad Ṣāḥib while he was an M.A. student used to visit us. It was pleasant surprise to learn about the friendship between Ḥaḍūr and Mirzā Manḥoor Aḥmad Ṣāḥib. May God Almighty again bring together these three friends having a close relationship with each other and me as friends in the next life. *wa mā dhālika ‘alallāhi ba‘īd* (It is not impossible for God Almighty).

In 1936 a decision was taken by the authorities in Qadian that all the *Jāmi‘a* students should reside in the hostel of the *Jāmi‘a*. So, I went to the hostel. Thus, now we friends met each other only on Fridays.

Jāmi‘a Aḥmadiyya and its hostel were located in *muhalla Dārul ‘Ulūm*. This incident took place at that time. Malik Saifur Raḥmān was a native of a village in the District Khushab. His father who was a knowledgeable person was fully aware of his son. He came to Qadian to try to take his son back home. However, he failed to do so. Seeing the educational facilities at Qadian he agreed to let him stay in Qadian. God Almighty accepted this good deed and thus first Malik Ṣāḥib's father by the Grace of God accepted Aḥmadiyyat and then after about thirty years his mother also accepted Aḥmadiyyat. In 1938 after completing my education I left Qadian to go back to my home town. Thus, it was basically just for two years we were together. However, this was the time when he was quite young. He possessed a pious disposition and also was cheerful. What I recall the most about his personality is that he was such an excellent portrait of love and sincerity whom one remembers throughout one's life and I remember him till today. In 1948 when declaration of the weekly, "*Isḥāḥ*, Sirinagar" was confiscated by the Government and the newspaper publication was stopped following the directive of Ḥaḍrat Muṣṭafā Mau‘ūdth I came to Lahore. Here I met him (Malik Ṣāḥib) again and once again a relationship was established. Here also when Malik Ṣāḥib used to teach Ḥaḍrat Mirzā Tāḥir Aḥmad Ṣāḥib we used to meet each other. Now

Malik Ṣāḥib was carrying a burden of lot of *Jamā'at* responsibilities on his shoulders. It is noteworthy to mention here that by now he had passed the Arabic literary examinations. Ḥaḍrat Muṣleḥ Mau'ūd^{ra} had sent him to Certain '*Ulemā*' of Deoband and Fatehpur for further studies. For about one year he studied *Fiqh* and the science of *Ḥadīth* from non-Aḥmadi '*Ulemā*' first in Deoband and later on in Delhi. Personally, I think that of the various *Jamā'at* portfolios given to him the most important of these was his appointment as *Mufti Silsila* by Ḥaḍrat Muṣleḥ Mau'ūd^{ra} after the demise of the great teacher and *Mufti Silsila*, Ḥaḍrat Maulānā Muḥammad Sarwar Shāh Ṣāḥib.

یہ رتبہ بلند ملا جس کو مل گیا

yeh rutbah baland milā jis ku mil gayā

He is the fortunate who obtained such a high status

Alḥamdulillāh, I also have the honor that I have been a student of Ḥaḍrat Maulānā Muḥammad Sarwar Shāh Ṣāḥib. Ḥaḍrat Maulānā Muḥammad Sarwar Shāh Ṣāḥib had the honor that Ḥaḍrat Masiḥ Mau'ūd used to tell him to lead Prayers. I have written about Ḥaḍrat Maulānā in my book, '*Ra'ūsā'i Kashmir*' and then in the special issue of the monthly '*Khālīd*'. I was pleased to know that Ḥaḍrat Mir Dā'ud Aḥmad Ṣāḥib who was the son of my great teacher, Ḥaḍrat Mir Muḥammad Ishāq Ṣāḥib^{ra} when he was principal of the *Jāmi'a Aḥmadiyya* and had to go on leave due to his illness appointed Ḥaḍrat Malik Ṣāḥib as the acting principal. I think it was another occasion that the *Jamā'at* had recognized the talent and scholarly abilities and high status of Ḥaḍrat Malik Ṣāḥib. After that Malik Ṣāḥib became Principal of the *Jāmi'a* and in his tenure as principal the *Jāmi'a Aḥmadiyya* made tremendous progress. I would like to mention here that the famous *Jāmi'a Aḥmadiyya* institution, in fact, is an advanced stage and representation of *Madrasah Aḥmadiyya*. The great educational institution, *Madrasah Aḥmadiyya*, was started due to the initiative taken by

the Promised Messiah^{as}. Now it has become an international educational institution. Now besides in Rabwah, the *Jāmi‘a Aḥmadiyyas* are also functional in Africa, Canada, Germany, England and Qadian. I got a chance to see the *Jāmi‘a* at Rabwah when during my stay in Rabwah Syed Mir Maḥmood Aḥmad Nāṣir Ṣāḥib sent a car to bring me to the *Jāmi‘a* and I was stunned to see the building (while I was a student in *Jāmi‘a* at Qadian all we had were bicycles and the *Jāmi‘a* building was a small house belonging to Maulvī Muḥammad ‘Alī Ṣāḥib, M.A.). Mir Ṣāḥib had gathered all the *Jāmi‘a* staff and students and I was asked to give a talk about Kashmir.

It is due to the greatness of the late Malik Ṣāḥib that my old memories are resurfacing in my mind and I recall several old matters. It is difficult to put together all the incidents here. One of the thing that I recall is that Malik Ṣāḥib was of my age but I always wished to be his student. Malik Ṣāḥib was probably born in or around 1912 and after doing great pious deeds he passed away at the age of 77 years to return to his Creator. *Innā lillāhi wa innā ilaihi rāji‘ūn*

پہنچی وہیں پہ خاک جہاں کا خمیر تھا

pahunchī wahīñ peh khāk jahāñ kâ khamīr thā

At the end the dust reached from where it had originated

Malik Ṣāḥib's life story to some extent has been described in the special issue of the monthly magazine, "*Khālīd*", which was published in October, 1995. In this issue Ḥaḍrat Khalīfatul Masīḥ IVth has written about him that he would never exaggerate while giving his opinion about someone. How true is his statement about Malik Ṣāḥib!

Ḥaḍūrth has further stated about him that the language used by him during conversation was always so simple and pleasing that we used to be astonished about it upon listening to his conversation.

Ḥaḍrat Sheikh Muḥammad Aḥmad Mazhar Ṣāḥib has presented his personality so beautifully in just a couple of words when he stated: "There is no one who could be a counterpart to him with respect to his knowledge or with respect to his humility. I always saw a smile on his face."

Ḥāfiẓ Muẓaffar Aḥmad Ṣāḥib has reported in his article that in 1952 when Ḥaḍrat Muṣleḥ Mau'ūd^{ra} revived the *Majlis Ifṭā'* he appointed Ḥaḍrat Malik Ṣāḥib its President and Maulānā Jalālud Din Shams Ṣāḥib its Secretary. Later on, in 1962 Ḥaḍrat Chaudhary Muḥammad Zafrullā Khān^{ra} Ṣāḥib was appointed President and Malik Saifur Raḥmān Ṣāḥib was appointed General Secretary of the *Majlis Ifṭā'*. He further writes that Ḥaḍrat Malik Ṣāḥib spent each moment of his life day and night from January 1, 1936 to his last breath in October 25, 1989 serving his religion.

Mirzā 'Abduṣ Ṣamad Aḥmad Ṣāḥib, secretary *Bahishtī Maqbarah*, Rabwah has written the following statement attributed to Ḥaḍrat Malik Ṣāḥib. Malik Ṣāḥib told him that it is all due to Ḥaḍrat Muṣleḥ Mau'ūd^{ra} that he was able to serve the *Jamā'at*, otherwise he was nothing. Ḥaḍrat Muṣleḥ Mau'ūd^{ra} has spent a lot of time and effort on his training. He sent him to one *Madrasah* and then to another *Madrasah* for education and training. It is by the sheer blessing of Allāh that what respect I have today in Aḥmadiyyat I would never have been able to attain anywhere else.

The Malik Saifur Raḥmān Ṣāḥib issue of the Magazine '*Khālīd*' is full of articles written by many great and renowned people who have written about life of Ḥaḍrat Malik Ṣāḥib and described the excellent character and other qualities of Malik Sahib. Personally, I think that his being the *Muḥṭāṣil* for forty-two years is the greatest honor he had achieved as he spent a large part of his life serving his religion.

(Aḥmadiyya Gazette USA, June 2009, pp. 27-29)

Ḥaḍrat Malik Saifur Raḥmān Ṣāḥib

Muḥammad Saeed Aḥmad, Lahore, Pakistan

As far as my acquaintance with Ḥaḍrat Malik Ṣāhib is concerned it is only due to a relationship through Aḥmadiyyat. I do not remember when I met him for the first time and became one of those who often met him. During 1953-1954 I was *Qā'id Khuddām al Aḥmadiyya* of the city and district of Lahore. Perhaps during those day I met him. Ḥaḍrat Malik Ṣāhib was 18 years older than me. He was a very high ranking scholar, jurist and saintly elder. I was totally devoid of all such qualities. Even then, I do not know why, I was the recipient of his affections. Whenever I went to Rabwah and visited him he talked with me for hours. Whenever he visited me he always stayed for several days at my house.

Personality

He was tall, with wheatish but close to white, lean but had proportionate body, with prominent impressions of seriousness and dignity appearing from his face, affectionate, full of knowledge, the best teacher but always in search of more knowledge, extremely hardworking despite having poor health, bearer of trials and tribulations cheerfully, broadminded and magnanimous towards those who disagreed with him, sincere friend, fulfilling the rights of the relatives according to religious teachings, recognizer of talent, resigned to the will of God, pious, of resolute mind, possessor of a dervish-like disposition, and other qualities like being hospitable. This was our Ḥaḍrat Malik Saifur Raḥmān Ṣāhib. May God Almighty be pleased with him and raise his status with Him. *Āmīn*

The personality of Ḥaḍrat Malik Ṣāhib was like an iceberg whose only one part is above the surface of water and nine parts are in the water. To really know him one had to dive. The second important quality he had was that God Almighty had blessed him with the extraordinary ability of self-control. Each aspect of his personality was unique and independent which is called in English: a watertight compartment. It is very difficult

and complicated to write about the personality and character of such a person. Usually, a person who is familiar with one aspect of personality of such person is often unfamiliar with the other aspects of his personality.

Social Relationships

Ḥaḍrat Malik Ṣāhib had a good relationship with people belonging to all noble sectors of life. His circle of friendship and acquaintance was quite wide. However, no one besides he himself knew the expanse of his circle of friendship and acquaintance. With regards to both religion and worldly matters he had a personal relationship with people from the common man to those who belonged to the higher echelon in society. Thus his friendship circle covered a complete cross-section of society. With each individual the mode of his relationship was quite different. Thus, his experience and observation with respect to various aspects of life was quite deep and comprehensive. He always avoided critiquing the others. However, he never shirked or was stingy in praising and encouraging others.

Introduction to Aḥmadiyyat

The first time he came to know about Aḥmadiyyat was when he was a student in a school. Since he was a quite bright and intelligent student, his teacher permitted him to benefit from his personal library. One day he was reading a book which he had taken out from that library, when the headmaster of the school saw him reading the book he became angry with him and asked him why he was reading that book. Malik Ṣāhib said to him that he did not put any restriction about reading such books. Anyway, he took the book away from Malik Ṣāhib. Perhaps this was the first Aḥmadiyya Pocket book, '*Muḥaqqiq*', which was published by *Jamā'at* Aḥmadiyya and it was written by Dr. Shafi' Aḥmad Delhavi, a companion of the Promised Messiah^{as}. Due to writing this book Dr. Shafi' was often called, '*Muḥaqqiq*' in *Jamā'at* Aḥmadiyya Lahore.

Circle of Friends

Respected Malik Saifur Raḥmān Ṣāḥib apparently was by nature a quiet, reserved and serious person. However, with people having the same taste he would talk for hours and on occasion with a hearty laugh. He used to enjoy thoroughly the real elegant aspects of the life. He possessed taste for and enjoyed pure jokes. He could easily talk about and discuss almost every aspect of life.

Respect for Other's Opinions

Respected Malik Ṣāḥib used to acquire knowledge from each and every appropriate and beneficial source and always respected the opinion of others. I remember, I once visited him at his house in Rabwah to see him and at that time he was preparing his *Jalsa* speech. He told me that he had been assigned this duty what is your opinion about this topic? Look at my stupidity. Without taking into consideration my ignorance about the topic I mentioned to him two points. When I was listening to his speech at the *Jalsa* I was astonished to note that he had accepted both my points and had discussed and shed light upon these points in his speech.

Taking Care of Kinsfolk

He fully followed the Islāmic teachings regarding taking care of kith and kin. Several times he sent to me people belonging to his village with the recommendation to look for jobs for them. Once, I visited him in his house at Rabwah and while I was sitting there such people arrived. He told them that their need is fulfilled right now. He was indicating to them about my presence. When the visitors left I asked him are they your relatives. He told me that they belong to his village and are very

anti-Aḥmadiyyat. I asked him that why then he is recommending them for job. He said that is (anti-Aḥmadiyyat) another thing. However, as being my villagers they have their rights upon me.

Perfect Reliance on and Thankfulness to God

A prominent and enviable characteristic of respected Malik Ṣāhib was that he always thanked God Almighty with an affable heart for receiving each blessing small or big, for fulfillment of his wishes. No matter in what way he received all these he always believed that it was all due to the will of God Almighty and due to His blessings. Similarly, he would always refer to each good quality and goodness in him as the result of the blessings of the religion and Aḥmadiyyat. Never Did I have the chance to hear him praising or glorifying himself or boasting regarding any thing. Spiritually, it is a great status.

Worship

I had the chance many times to spend hours in his company in his house in Rabwah. It is my impression that while he was in his own house he was still living away from his family and alone. Most of the time he was in the men's area of the house. He was most of the time occupied in worshipping, praying, reading and meeting visitors. However, despite all these activities he used to take care of his family responsibilities better than many other people. Whenever they had some need at night the children always found him rather than their mother attending to them. It is my impression that it was not because he had poor sleep. Rather, it was because he was awake and praying to God Almighty. His worshipping at night was clearly apparent from his character and conduct.

Contentment

He possessed the quality of contentment to the highest level of perfection. He would never give even a slightest hint of his personal needs. I think that he always asked his Lord, God Almighty, to fulfill all his needs and also prayed to Him to save him from being dependant of a human

being for his needs. As he was a *Wāqfe Zindagī* so naturally there was not abundance of money. However, his all needs were fulfilled by God Almighty through His Mercy.

Righteousness

Respected Malik Ṣāhib clearly and fully understood the true sense of righteousness. The sun of righteousness shines splendidly over each aspect of the life of those who are favorites of Allāh. If a *Wāqfe Zindagī* states his personal stories to the circle of his friends or to the general public in a *Jamā‘at* meeting that how God Almighty always through His blessings fulfills his needs it helps increase and strengthen the faith of the listeners. However, respected Malik Ṣāhib had his own high status as far as righteousness was concerned. He believed that recounting life stories in this way highlighted the hardships of life, thus being permeated by a sense of dissatisfaction rather than one of contentment, reliance upon Allāh, faithfulness to Allāh and the true spirit of *Wāqfe Zindagī*. He thought this leads to exposing the personal needs of a *Wāqfe Zindagī* to the others. He always talked about each aspect of life freely. However, he had changed himself and his personality into dust.

(Aḥmadiyya Gazette USA, January 2007 pp. 38-39)

Ḥaḍrat Malik Saifur Raḥmān Ṣāhib

Ameer Ali

Respected Ameer ‘Alī Ṣāḥib, Manager, Tuck Shop, *Jāmi‘a*
Aḥmadiyya Rabwah stated:

Affection

"Ḥaḍrat Malik Saifur Raḥmān Ṣāḥib used to give me some money so that I could give milk and so on to the poor students of the *Jāmi‘a*. He had instructed me that if students ask who was paying for the milk, do not tell them that who was paying for it. Tell them just to drink it and do not ask who was paying for it. At the end of the month he used to pay the total expenses.

Simplicity

During *Jalsa Sālāna* Days, Ḥaḍrat Malik Ṣāḥib came back from the *Jalsa* and sat on the *Parāḥ* (paddy stems used as loose matting), which was spread on the floor in a room in the Tuck Shop. I told my servant to bring a chair and give it to the Principal Ṣāḥib *Jāmi‘a* Aḥmadiyya to sit. However, the servant paid no attention to what I had told him. Anyhow, later on he brought the chair and gave it to Malik Ṣāḥib to sit. However, Malik Ṣāḥib refused to sit on the chair and told him to bring some food to eat and that he would eat while sitting on the floor. I chastised my servant and asked why he did not give the chair to Malik Ṣāḥib earlier. When Malik Ṣāḥib learned about my scolding he became angry with me. He stated that he also did not want to sit on the chair and that it was not the servant's fault.

Payment of What is Due

Respected Malik Ṣāḥib once came to the Tuck Shop with his guests and I served them a few things to eat. When Malik Ṣāḥib left he gave me some money for the food that I refused to take. However, he left the money on the table saying that it was due to me and I must take it.

Once Malik Ṣāhib was suffering with back pain. He received various treatments but it was not alleviated. I (Ameer ‘Alī) had a servant who was an expert in curing back pain so I brought him with me to Malik Ṣāhib's house. He treated Malik Ṣāhib and he was cured of the back pain. Malik Ṣāhib gave him some money for that. I told Malik Ṣāhib that he did not spend much time treating you. Moreover, he was sitting idle so I brought him with me. Therefore, do not pay him any money. Malik Ṣāhib said that had he not come he would have gone to see a doctor so the money he would have paid the doctor should be given to him and it is his right.

Treatment of Subordinates

I used to eat food at the Hostel of the *Jāmi‘a Aḥmadiyya*. However, due to some displeasure with me the food service for me at the Hostel was discontinued. I told Malik Ṣāhib about the situation. He called the person in charge of the food service at the Hostel and asked him why food was not served to me due to a minor grievance. He scolded him for that. Then he told him to resume and continue food service to me as long as I wanted to eat at the Hostel. Furthermore, he told him that no one should stop food service to me. I used to make payments in advance for the food. Malik Ṣāhib stopped the payment as well. However, after a while, I myself stopped eating at the Hostel.

(Source: "Sīrat Ḥaḍrat Malik Saifur Raḥmān Ṣāhib": *Maqālah* (dissertation) written by Muḥammad Dāud Bhatti Ṣāhib for the *Jāmi‘a Aḥmadiyya*, Rabwah, Pakistan)

Maṣāleḥal Arab: Arabs and Aḥmadiyyat

Training of Certain Waqfīn-e-Zindagī Murabbīs (Missionaries) in Arab Countries

Muḥammad Ṭāhir Nadeem, Arabic Desk UK

After his migration to London, Ḥaḍrat Khalīfatul Masīḥ IVth, Ḥaḍūr paid special attention to preaching (spreading the message of Aḥmadiyyat) to Arabs. He started several special programs to this end. One of these special programs was to send *Wāqfīn-e-Zindagī* (life devotee) students to Arab countries to prepare Arabic-speaking scholars. The first person who was sent for this purpose was ‘Abdul Momin Ṭāhir Ṣāhib.

The opportunity to send a specialist for training to Arab countries developed like this:

After Ḥaḍūr's migration, Ḥaḍrat Malik Saifur Raḥmān Ṣāhib, ex-Principal *Jāmi'a Aḥmadiyya* left Pakistan to reside in Canada permanently. En route to Canada he stopped in London and had a meeting with Ḥaḍūr. During the meeting he mentioned to Ḥaḍūr that he had selected a few *Jāmi'a* students for specialization who were currently in Pakistan. However, he thought that they should be sent to some Arab country as this would increase their knowledge and at the same time, it would broaden their horizons. Ḥaḍūr accepted the proposal of respected Malik Ṣāhib and directed that at first these specialists should first be brought to London and from London a plan to send them to some Arab country should be implemented.

Ḥaḍrat Malik Ṣāhib while praying and paying personal attention to the project under his own supervision selected four students among the *Jāmi'a Aḥmadiyya* students. He started to train these students for specialization in different subjects starting in the first or the second year of the *Jāmi'a*. So from the first and second year of the *Jāmi'a* they were guided

and told to study certain books under the supervision of certain specialists. The four fortunate students selected by Ḥaḍrat Malik Ṣāḥib for this specialization program were: Naṣeer Qamar Ṣāḥib (Additional Nāẓir Taṣnīf and Editor, Al-Faḍl International, London), ‘Abdul Mājid Ṭāhir Ṣāḥib (Additional Vakīlūt Tabshīr, London), Munir Aḥmad Jāved Ṣāḥib (Private Secretary to Ḥaḍrat Khalīfatul Masīḥ IVth and Ḥaḍrat Khalīfatul Masīḥ V^{aba}, London) and Abdul Momin Ṭāhir Ṣāḥib (In charge, Arabic Desk, London).

The *Jamā‘at* applied for visas for England for these students. At first, Naseer Qamar Ṣāḥib and Munir Jāved Ṣāḥib were interviewed in the British Embassy in Pakistan for issuance of the visa. While ‘Abdul Mājid Ṭāhir Ṣāḥib and ‘Abdul Momin Ṣāḥib were waiting for the call from the British Embassy regarding the visa interview, a directive came from Ḥaḍrat Khalīfatul Masīḥ IVth stating that the person designated to specialize in Arabic should be sent immediately to Egypt as he was urgently needed. He also directed that, if possible, the person traveling to Egypt should first come to London and then go to Egypt. After analyzing all the possibilities it was felt that going to Egypt via London would be much more expensive compared to going directly to Egypt. Thus, ‘Abdul Momin Ṭāhir Ṣāḥib went directly to Egypt. He arrived in Egypt on October 25, 1985. He was received at the airport in Egypt by Mr. Ibrāhīm al-Bukhārī, Mr. Ḥātim Hilmī Ash-Shāfi', etc. In the beginning he stayed there in a room with some other people. Later on a house was rented and he resided there.

(Al-Faḍl, Rabwah, January 20, 2012, pp. 4-5)

My Grandfather

Atiya Chaudhary, Calgary, Canada

I have fond memories of my *Abbā Jān* (Malik Saifur Raḥmān Ṣāhib). He was my maternal Grandfather and lived with us in Calgary for several years between 1984 and 1989. When both *Abbā Jān* and *Barrī Ammī* immigrated to Canada, I was ten years old, and I quite clearly remember the excitement I felt upon their arrival.

Abbā Jān exhibited marvelous qualities; he was kind, soft-spoken, patient, loving, and forward-thinking. He always displayed immense love and dedication for Islām Aḥmadiyyat and *Khilāfat*. I remember him at all times busy with something or another on a daily basis: reading, writing, editing, or compiling.

Another distinguished quality was his ability to befriend and communicate with everyone regardless of his or her age. As his granddaughter I never felt intimidated by him; on the contrary, I felt that he was my friend, and could understand my generation. He would carefully observe our interests. I remember watching a documentary on TV. *Abbā Jān*, pacing around the family room, watched it with me. Such a minor little detail, however, for me illustrates that one should always be conscientious of the society one lives in. At the same time he emphasized the importance of offering our Prayers punctually, attending weekly classes at the Mosque, increasing our knowledge by studying the translations of the Holy Qur'ān, *Ṣalāt*, *Aḥādīth*, and learning the true teachings of Islām. *Abbā Jān* was the epitome of moderation. He led by example: he undoubtedly promoted the education of the secular world, and most importantly, he was diligent in the matters of spiritual betterment. He demonstrated quite perfectly a saying of the Holy Prophet^{sa}, "The middle way is indeed the best way."

In 1989 the Calgary Flames (Calgary's hockey team) were victorious and won the NHL Stanley Cup. My brother Ṭāhir, was only six years old, and a dedicated fan to his home team (and still is). Like any fan, Ṭāhir was thrilled. *Abbā Jān* was in the U.S. at that time, and upon hearing that Ṭāhir's team had won, he immediately called him and congratulated him. This small gesture demonstrated his caring and loving nature. Ṭāhir

was only six years old, nonetheless, *Abbā Jān* knew that this was an occasion of happiness for him, and wanted Ṭāhir to know that he shared his excitement.

My parents and I, along with my younger siblings, spent the summer of 1989 in Europe visiting family and then attending the Jubilee *Jalsa* (100 years of Aḥmadiyyat) in London UK. In the beginning of August 1989 we had a very small ceremony in Copenhagen during where I became engaged to Dr. Abdul Latif. At that time *Abbā Jān* and *Barrī Ammī* were in New Jersey visiting my eldest *Khāla* (maternal aunt), Amatul Latif Zirvi Ṣāḥiba. *Abbā Jān* graciously took part in this ceremony via telephone, and led the prayers at the end. His prayers are with me, and I cannot thank Allāh enough for blessing me with such a brilliant grandfather who truly understood the depths of the perfect teachings of Islām, a religion of peace and moderation. May Allāh elevate his soul to the highest station in heaven and May Allāh continue to bless all of *Abbā Jān's* progeny. *Āmīn*.

My Loving Abbā Jān (Grandfather)

Ḥaḍrat Malik Saifur Raḥmān Ṣāḥib

Mansoor Chaudhary
d/o Chaudhary ‘Abdul Bāri and Bushra Mubārika,
Calgary, Canada

I remember my dear *Abbā Jān* just as if it were yesterday. I remember his smile, his soft voice, his quiet laugh and his elegant demeanor. He arrived in Calgary, Canada with my *Barī Ammī* in 1984. I was eight years old, but remember a lot. We lived in a two-story house, where the bedrooms were on the second floor. Many a time I would be the one to run upstairs and inform *Abbā Jān* that lunch or dinner was ready. He would spend most of his time writing articles and books and studying literature, thus there was the need to call him so that he could take a break and eat with the rest of the family. My exact words in Urdu would be "*Abbā Jān, Āa kay khāna khā-laiñ*" (Come to eat food)." And he would reply "*Achchā Āa rahā hūñ*" (All right, I am coming). I would take afternoon tea to him as well. *Abba Jān* would travel often, with *Barī Ammī* to meet their other children who resided in Edmonton, New Jersey and Virginia. They would go for months, but their main residence was with us in Calgary. For five years they had this routine and within these years, I was blessed immensely to have spent a lot of time with *Abbā Jān*. Whenever he came back and we would go to the *Masjid*, I would be the one to hold his hand and take him to the men's area. I would be the one to hold his hand and help him into the car. I would occasionally take walks with him around our neighborhood. I can still remember the rhythm of his walk with the walking stick (cane) in his hand. My dearly beloved *Abba Jān* passed away when I was thirteen years old. He was the first person I lost that was so close to my heart. There are so many instances of his love and affection with children and with people of all ages. He had impeccable manners and such a humble way of carrying himself. There is one such instance that I recall, which to this day brings tears to my eyes, and that is of a time a few months before his sad demise. I was eating some French fries, and he came and sat beside me at the table. Before I even had a chance to offer him any, he ever so softly and politely asked if he might

have some too. The way he said it was so beautiful. In a similar situation, a parent or grandparent would just start eating without even asking, which is fine too. The meaning of me retelling this instance is to show how respectful he was to everyone and in every situation. He was incredibly humble, honest, loving, caring, respectful and so much more. Twenty-three years have passed since he left us, but his memories are so vivid in my mind. I will always love him and pray that May Allāh bless his soul and raise him to the highest station in heaven. *Āmīn*.

A few years after his sad demise, I wrote a little poem, which I have kept safely and not shown to anyone:

ABBĀ JĀN

Such love which you gave us is so very rare
It can only be found in people like yourself.

Every moment spent with you was so blessed and sacred.
Your every word meant so much

And your every gesture - so distinct
No words can ever portray how astounding you were

Our hearts are yearning for your presence amongst us
You are so far; yet very near in our hearts

We will always love you with our heart and soul, and we will
Always remember you - Dear *Abbā Jān*

A LETTER OF CONDOLENCE

RESOLUTION PASSED BY THE ĀMILA

MEMBERS OF THE LAJNA IMĀ'ILLĀH PAKISTAN AT THE SAD DEMISE OF ḤAḌRAT MALIK SAIFUR RAḤMĀN ṢĀḤIB

We, the members of the *Majlis Āmila Lajna Imā'illāh* Pakistan are grieved at the sad demise of a genius and historic figure of the *Silsila Āliyya Aḥmadiyya* and would like to state our heartfelt sadness and submit our condolences.

Ḥaḍrat Malik Ṣāḥib was a saint having an auspicious disposition, and pious dervish-like manners. He was a scholar who practiced what he preached, and was a selfless person. In whatever field he entered he achieved great success and ascended to the top. While he was a member of the *Aḥrār* he was one of their *Ulemā'*. When he entered Aḥmadiyyat he attained such heights in sincerity, devotion and faithfulness that he superceded many. His opinion in religious matters was considered to be authoritative.

He had an unparalleled command of Arabic Grammar. He published a precious book on this topic entitled, "*Qawā'iduṣ Ṣarf*" (Arabic grammar). Among his many publications the greatest achievement is the publication of a collection of *Aḥādth*, "*Ḥaḍiqatuṣ Ṣāliḥīn*", which is one of the well-known books of the *Jamā'at*. He served the *Jamā'at* for 42 years as *Muftī Silsila* and for 10 years as Principal of the *Jāmi'a Aḥmadiyya*. His services are a beacon of light for future generations.

A large number of sincere and devoted Missionaries have partaken a share from this minaret of light. His demise is not an ordinary loss. It has created a great void in the *Jamā'at*. His departure or separation is not an ordinary deparure or separation. The fact is that according to the proverb:

مَوْتُ الْعَالِمِ مَوْتُ الْعَالَمِ

mautul ‘ālimi mautul ‘ālam

Death of a scholar is death of the universe

the universe is deprived of a great scholar. With his demise an era of knowledge and wisdom has ended. However, the history of Aḥmadiyyat will keep him alive. His imprints are unerasable and his memories will remain shining. How can Aḥmadiyyat forget this great dutiful son? Never. Never.

His wife, Amatul Rashid Shaukat has served the *Jamā‘at* for many years as editor of the monthly *Miṣbāḥ*. Ḥaḍrat Malik Ṣāḥib has left behind his wife, three sons and four daughters. Not only us, the Members of the *Āmila*, rather, the whole *Jamā‘at* equally shares the deep sorrow of his family members and other dear ones.

We all pray that may God Almighty always keep on granting him greater and greater status with Him in the heavens of His pleasure. May God Almighty grant him a special place close to Him. *Āmīn*.

Members of Majlis Āmila Lajna Imā‘illāh Pakistan.

**THE POEM OF
ḤAḌRAT KHALĪFATUL MASĪḤ IV^{rh}
WHICH WAS RECITED AT THE JALSA**

GERMANY IN 1990

Ḥaḍrat Khalīfatul Masīh IVth said that before recitation of the poem Sharif Khālīd Ṣāhib will give some background about the poem. A few days ago I received repeated messages from him to send my recent poem so that someone could be asked to practice reading the poem fluently and also learn the correct pronunciation of the words. Thus I sent him my poem and before recitation of the poem he will tell you the background of the poem.

Sharif Khālīd Ṣāhib stated, "This humble one had requested Ḥaḍūr to send his recent poem for recitation at our *Jalsa Sāfāna*. In response to my request I received a letter from the Private Secretary Ṣāhib of Ḥaḍūrth. I have the honor of reading the letter to you now. He wrote, 'Ḥaḍūrth has directed that before reciting the poem the following background of the poem also should be read to the audience.' "

The background of this poem is the dream of Ḥaḍrat Khalīfatul Masīh IVth which he saw one or two days before the demise of Ḥaḍrat Malik Saifur Raḥmān Ṣāhib. Ḥaḍūrth writes:

A Dream Which has Fear and Glad Tidings Associated With It.

I had already told it to some friends of mine about another dream which had the aspects of fear and glad tidings associated with it. However, perhaps the dream had not yet been told to the members of the *Jamā'at* and it is as follows:

"The night before Ḥaḍrat Malik Saifur Raḥmān Ṣāhib passed away and before I received information about his passing away, I saw a dream

that I was reciting two verses of a famous ode of Iqbāl and there was a sense of sadness and pain. This is the ode of Iqbāl which I liked very much during my college days. Since I had not recited this ode for a long time, I had to make an extraordinary effort to recall and recite the verses. At last I succeed in recalling the verses from my memory and I recited fluently. The verses were:

تھا جنہیں ذوق تماشا وہ تو رخصت ہو گئے

لے کے اب تُو وعدہ دیدار عام آیا تو کیا

آخر شب دید کے قابل تھی بسمل کی تڑپ

صبح دم کوئی اگر بالائے بام آیا تو کیا

thā jin-haiñ zauqi tamāshā wuh tu rukḥṣat hu gai

lai kai ab tū wa'dah dīdār 'ām āyā tu kiā

ākhar shab dīd kay qābil thī bismil ki tarap

subḥa dam kuī agar bālā-'i bām āyā tu kiā

The one who relished the show has gone away
So what if now you came with a promise of a public seeing?

The restlessness of the sacrificial animal was worth observing during the
last night (of life)
So what if someone came in the terrace early in the morning (at daybreak)!

These are very agonizing verses. When I woke up there was heavy burden on my heart and there was extreme sadness. I felt that some such

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saintly person in the *Jamā'at* who held a high status in the Sight of Allāh would pass away. He would die before my return while waiting my return. On the morning of the next day when I received the sad news of the demise of Malik Saifur Raḥmān Ṣāḥib I was sitting with a friend from Lahore, Chaudhary Ḥamid Naṣrullāh Ṣāḥib and a couple of other lawyers who had come to see me. I told them my dream and said as a good harbinger (though the word 'good harbinger' is not fully applicable to the situation except that it can be applicable here in the sense that the fear had dissipated--what was to happen has happened) I am associating the subject matter of my dream with the demise of Malik Saifur Raḥmān Ṣāḥib. Although during this period he had been meeting me, however, he was a person of high status and the dream gave me the impression that this kind of person was going to pass away. So my dream applies to him and his demise was the interpretation and fulfillment of my dream. The second thought I had was that certainly Malik Ṣāḥib would have desired that I also go back to Rabwah and that he participate in the ceremony of my return. It is not inconceivable that this interpretation of the dream might be applicable to him. While telling you my dream I ask you to pray that through the Mercy of God the fearful aspects of the dream recede from what already has happened and soon we see the signs of fulfillment of the second aspect of the dream that is the return (to Rabwah). Under such circumstances, may God Almighty make our return burdened with the least amount of painful news following this news. I am saying this as a prayer as prayer can make possible even the most impossible matters. We cannot say that there would not be any death from now on until (my) return. The inevitable cycle of life and death will continue. However, while praying there is no harm to desire that there may not be any death. So from this aspect I am asking you to pray that if it is destined for someone to die then the smallest number of people should die during this period and the subject matter of the dream applies to the least number of people:

تھا جنہیں ذوق تماشا وہ تو رخصت ہو گئے

لے کے اب تُو وعدہ دیدار عام آیا تو کیا

thā jin-haiñ zauqi tamāshā wuh tu rukhṣat hu gai

lai kai ab tū wa'dah dīdār 'ām āyā tu kiā

After the background of the poem had been read, Ḥaḍūr^{rh} said, "In this poem the condition has been described in poem format on behalf of those who have left. That is it is a poem written by me, however, I am saying it addressing to myself on behalf of those who had passed away."

Then the Urdu poem was recited:

ENGLISH RENDERING OF THE POEM

Now you have come [a little too late] to affirm your affection for me when
I am reduced to the realm of a dream; when I am only a shadow of
memories gone by; my dear! its is better that you leave me alone!

Now who will you send for and to who will you hold in embrace?
Does anyone ever return to this world after passing away ? Can elusive
shadows be ever entrapped?

Will you quench the thirst of your eyes by just shedding some tears at my
grave?
Did anyone ever became exalted by cajoling an estranged friend in this
manner?

The eyes which were closed while crying and the lights which were
extinguished by mellowing the vision.
Now why are tears flowing from your sorrowful eyes on account of the
memories of the days gone by?

The one who became a dream in the darkness while looking for the
morning,

Now for that departed soul, you have brought what a dismal dawn?

I called you a hundred thousand times saying, 'Come O one who is mine,
Come O one who is mine.
Even then you did not come. So, are you mine, or you belong to someone
else?

Now it is your turn to cry. Now you keep on calling me.
Cry while awake, laugh while asleep seeing in your dreams that you are
meeting me.

The path treading which I gave my life, was the shining path of Truth
The tyrant, by his tyranny, has fogged up his own horizons.

I have come here [in the yonder realm] and settled in beautiful
elucidations of my dreams.
While you are still regaling yourself with dreams, in the transitory world.

Flowers of all kinds of pleasant fragrances and colors are growing in my
courtyard.
But why is it that the memory of a few flowers make me restless, like
prickly thorns would do?

I left the world honorably. I have invested a lot of hope in you too.
Just always keep in mind whose son you are, and who was your loving
mother.

FAMILY OF

ḤAḌRAT MALIK SAIFUR RAḤMĀN ṢĀḤIB

Wife:

**Amatur Rashid Shaukat, Ex-Editor Miṣbāh, Rabwah,
Pakistan**

Children:

**Amatul Latif (W/O Dr. Karimullah Zirvi)
Fair Lawn, NJ, USA**

Nasir Mahmood Zirvi (Fair Lawn, NJ)
Uzma Baig (wife)
Ashaz Mehmood
Haziq Mehmood

Sumratul Hai Zirvi (Fair Lawn, NJ)
Basil Ahmad

Dr. Monib Ahmad Tahir Zirvi (Monmouth Junction, NJ)
Shazia Janjua (wife)
Usman
Aleena
Saifur Rahman
Armān

Dr. Khalid Mahmood Zirvi (Clarksville, MD)
Kaukab (Kendra Kay) (wife)
Rayhan
Danial
Aleesa

Haris

Amatul Basit (W/O Syed Manşoor Shah)

London, UK

Munavara Shah (Ex-W/O Nadeem Malik) (London, UK)

Shumayala

Hassan

Mehdi Shah (London, UK)

Kiran (wife)

Maryam

Harris Shah (London, UK)

Saadia Halima Shah

Osama Shah

Salmana Sumbal Shah

Amatul Hameed (W/O Mirza Bashir Ahmad)

Fairfax, VA

Fariha Gul (W/O Dr. Tariq Mirza) (Australia)

Uzma Kuwal Mirza

Wajeeha Bushra (W/O Khalid Ahmad) (Rawalpindi, Pakistan)

Qasim

Verdah Khalid

Parsa

Durre Sameen (W/O Suleman Choudhry) (Fairfax, Virginia)

Farzan

Danyal Ibrahim

Mirza Atta-ul-Hayee Talha

Mubarika Bushra (W/O Abdul Bari Chaudhary)

Calgary, Canada

Atiyya Chaudhary (W/O Dr. Abdul Latif Chaudhary) (Calgary, Canada)

Sara Madiha Sabahat
Daania Heather
Yusuf Omar

Mansoor Chaudhary (W/O Amir Naseer Chaudhary) (Calgary, Canada)

Khillat Heather
Rania Amir
Abdullah Nasir

Tahir Ahmad Chaudhary, (wife: Faiza Malik) (Calgary, Canada)

Zoha Naila
Isa Hossam

Sumaira Chaudhary (W/O Daud Ata) (Hamburg, Germany)

Aiza Daud
Ghulam Ahmad
Fuwaad Ahmad

Dr. Mujeeb Rahman Malik
McLean, VA, USA

Wife: Naila Malik (deceased)

Ahsen Mujeeb (Wife: Bushra Awidi) (Virginia, USA)

Faiza Malik (W/O: Tahir Ahmad Chaudhary: see above)

Naima Maryam (W/O Humayun Shahnawaz) (New York)

Ahmad Saifur Rahman
Sohaib Khalid
Manahil Mujeeb

Wife: Samina Arain

(Children from previous marriage with the late Mansoor
Ahmad Arain of New Jersey)

Nida Arain (W/O Khalid Mansoor)

Naila Arain

Sara Arain (W/O Bilal Malik) (Toronto, Canada)
Samia Arain

Hisham Qamar Malik
Edmonton, Canada

Ex-wife: Tayyaba

Noma Maria (W/O Saad Ahmad) (Malmo, Sweden)

Sehaan

Imaad

Usman Tariq (wife: Amnah Ahmad) (Vancouver, Canada)

Hawwah

Tahira Huma (W/O Dr. Qasim Bajwa) (Old Bridge, NJ)

Hashim

Wife: Ayesha Hisham (Edmonton, Canada)

Salman Qamar

Sufyan Omar

Arshia Shaukat

Athar Bashir Malik
Vienna, VA, USA

Wife: Mobashra Malik

Anum Shaukat

Maha Tahira

GLOSSARY OF URDU AND ARABIC WORDS

Abi: Father of.

Abū: Father of.

Abwāb:	Chapters.
Afsar:	In charge.
Aḥādīth:	Plural of Ḥadīth.
Ahle Ḥadīth:	
Ahlussunnah wal-Jamā‘at:	The people of the <i>Sunnah</i> and the Consensus.
Aḥrār:	A group of Muslims headed by a firebrand speaker named Aṭāullāh Shāh Bukhārī, which was staunchly Anti-Aḥmadiyyat and bent upon destroying Aḥmadiyyat; An Anti-Aḥmadiyya Movement.
'Alaihissalām (as):	Peace be on him.
Allāh:	The proper name of God.
'Amal:	Practice.
Amānat:	Entrusted thing; Deposit.
Amārat:	Office of a Commander or a Chief
Āmīn:	May Allāh make it so.
Amīr:	Commander, Head
Amīr Shari‘at:	Head of the group of people who want to establish the Revealed law (title given by <i>Aḥrār</i> group to Aṭāullāh Shāh Bukhārī.
Amūr-e-‘Āma:	Social Services Department.
Anjuman	A society; an association.
Anṣār:	The Muslims at Medina, who helped the Holy Prophet ^{sa} and other Muslims at the time of migration were called <i>Anṣār</i> or Helpers; members of Majlis Anṣārullāh.
Āpā:	An elder sister.
'Aqīqa:	A feast usually arranged on the seventh day of birth of a child.
'Arafāt:	The name given to a Plain or Valley near Mecca where pilgrims halt in the latter portion of the ninth day of <i>Dhul Ḥijjah</i> . It is nine miles from Mecca, and the halt of the

	pilgrims at this place forms one of the principal ceremonies of the Pilgrimage.
Aṣḥāb al-Fīl:	Owners of the Elephant.
Assalāmu ‘Alaikum:	Peace be unto you.
Āyah:	A verse of the Holy Qur’ān.
Āyāt:	Verses of the Holy Qur’ān.
Ayyaduhullāhu ta‘āla	May Allāh support him with His
Mighty binaṣrihil ‘azīz:	Help.
Badīhāt:	Self-evident truths
Bahishti Maqbarah:	Heavenly Graveyard; Graveyard for burial of the Mūṣī.
Bai‘at:	Oath of allegiance to a religious leader; Initiation at the hands of a Prophet or his Caliph.
Bid‘at:	Undesirable innovations.
Buyūt:	Houses
Daftar:	Office; Phase; Manuscript.
Dajjāl	A term in Arabic that literally means, 'the great deceiver'. In Islāmic terminology 'dajjal' refers to those satanic forces that would be unleashed in the Latter Days to oppose the Promised Messiah and <i>al-Imām al-Mahdī</i> ^{as} . A similar prophecy in the Christian faith about the appearance of the Antichrist refers to the same phenomenon.
Dāl:	Pulse; lentil.
Darjah ‘Ūlā:	The first year Jamia Ahmadiyya class.
Darjah Thālithah:	The third year Jamia Ahmadiyya class
Dārul Aman:	A country where there is peace.
Dārul Ḥarb:	A country of infidels where war can be waged (according to traditional Islāmic law)
Dārul Iftā’:	Department of Jurisprudence.
Dārul Qaḍā:	Department of Justice.
Dārul Wāqifin:	Abode for the devotees
Da‘wat-e-ilallāh:	Propagating message of Allāh.

Dervishān-e-Qadian:	Aḥmadīs in Qadian to safeguard the Holy sites and institutions of the <i>Jamā‘at</i> . At the time of partition of Indian subcontinent into India and Pakistan, 313 Aḥmadīs were left in Qadian.
Desī Ghee:	Home-made clarified butter.
Dhabiḥa:	Animal slaughtered for food according to Islāmic tenets.
Dhihānat wa Ṣeḥat Jismānī:	Intellectual and physical health.
Dhikr-e-Ilāhī:	Remembrance of Allāh.
Dhikr-e-Khair:	Talking about the good qualities of the deceased
Diāfat:	Hospitality.
Du‘ā’:	Prayer; Supplication.
Durūd:	Invocation of blessings upon the Holy Prophet of Islām ^{sa} .
Faqīh:	One well versed in religious law; a theologian; Jurist.
Faqīr:	A dervish; one who leads a holy life; a beggar; needy.
Faṭīrī:	Unleavened bread.
Fiqh:	Islāmic jurisprudence.
Fiqh Ahmadiyya:	Islāmic jurisprudence followed by Aḥmadiyya Jamā‘at.
Ghanī:	Generous; Self-Sufficient.
Ghazal:	An ode
Ghūttī:	First-ever dose to new born infant.
Ḥadīth:	Sayings of the Holy Prophet Muḥammad ^{sa} ; A basic source for Islāmic law and customs after the Holy Qur’ān and the Holy Prophet's ^{sa} Practice..
Ḥaḍrat:	His Holiness.

Ḥalāl:	Lawful; Permissible or pure.
Ḥaq Mehr:	The money a husband either gives or promises to give to his wife. The amount is announced at the time of <i>Nikāḥ</i> .
Ḥarām:	Unlawful; Forbidden or impure.
Ḥauḍ-e-Kauthar:	A fountain or reservoir or river in Paradise.
Ḥuḍūr:	Your Holiness; His Holiness.
Ḥuqqah:	A smoking pipe
‘Ibādāt:	Prayers
‘Īd:	A Muslim feast day; Islāmic celebration at the end of Ramaḍān (‘ <i>Īdul fiṭr</i>) and at the conclusion of Pilgrimage(‘ <i>Īdul aḍḥiyya</i>).
‘Īd Gāh:	Special site designated for ‘ <i>Īd</i> Prayers.
Idāratul Muṣannifīn:	The institution for the writers, The writers guild.
‘Īdul aḍḥiyya:	The Islāmic festival commemorating the obedience to God of Prophet Ibrāhīm ^{as} and his son Prophet Ishmael ^{as} (Festival of Sacrifice).
‘Īdul fiṭr:	The Islāmic festival concluding the fasting of the month of <i>Ramaḍān</i> .
Ijtimā’:	Gathering; Gathering of members of an organization.
Imā’illāh:	Maids of Allāh.
Imām:	Leader; the person who leads a congregational Prayer service.
Imām Mahdī:	The Guided Leader.
Īmān:	Belief.
Ishā’at:	Publication.
Ishtihār:	Public notice.
Islām:	Peace and submission.
Istighfār:	Asking forgiveness; begging pardon; penitence.
‘Istikhārah	Seeking God's support and guidance through a formal Prayer and worship.

Īthār:	Self sacrifice for the welfare of others.
I'tikāf:	Retirement to a mosque for a continuing prayer during the last ten days of <i>Ramaḍān</i> .
Jā'idād:	Property.
Jalsah Sālānah:	Annual Convention; Annual Gathering.
Jamā'at :	Community, Organization.
Jāmi'a:	A missionary training institute; Higher Seminary; University
Janāzah Gāh	A funeral place; Funeral Home.
Janāzah Services:	Funeral Prayer.
Jihād:	Exerting oneself or striving.
Jumu'ah-tul-Widā':	The last Friday in the month of <i>Ramaḍān</i> .
Juz:	Part.
Jumu'ah:	Friday Prayer Services; Friday.
Ka'bah:	House of God in Mecca.
Kāfir:	Infidel
Kafālat-e-Yatāma:	Taking care of orphans.
Kamīṣ	A shirt; chemise.
Khādīm:	A member of Majlis Khuddāmul Aḥmadiyya; servant.
Khalīfah:	Vicegerent; Successor; Caliph.
Khalīfatul Masīḥ	Successor to Promised Messiah and Mahdī ^{as} .
Khālū Jān	Dear uncle; Husband of mother's sister.
Khātamun Nabiyyīn:	Seal of the Prophets.
Khidmat-i-Khalq:	Helping the people
Khilāfat:	Succession; The institution of successorship in Islām.
Khilāfat-i-Rāshida.	The Righteous Khilāfat.
Khuddāmul Aḥmadiyya:	Organization of Aḥmadīs between the ages of 15 and 40 years.
Khul'a:	Divorce obtained by a wife by herself or by her guardian on her behalf.
Khums:	A special tax collected by <i>Shī'ites</i> (a "fifth").
Khamīrī:	Leavened bread.
Khuṣūṣī	Special.

Khuṭbah:	Sermon.
Kurtā:	A shirt; a tunic.
Lajna Imā'illāh:	An organization of Aḥmadī ladies above the age of 15 years.
Langar Khāna:	Public Kitchen; boarding and lodging house for the guests of the Promised Messiah and Mahdī ^{as} .
Madrasah:	School; college; university; seminary, academy
Mahdī:	The guided one; This is the title given by the Holy Prophet Muḥammad ^{sa} to the awaited Reformer of the Latter Days.
Majlis:	A congregation; an association.
Majlis Aḥrār:	An organization which was staunchly opposed to Aḥmadiyyat.
Majlis 'Āmila:	Local or National Executive Body.
Majlis Anṣārullāh:	Organization of all Aḥmadī men over 40 years of age.
Majlis Iftā'	The department or organization of jurisprudence of the Aḥmadiyya community
Majlis 'Irfān:	Gathering for spiritual enlightenment.
Majlis Kār Pardāz:	Management Body.
Majlis-e-Shūra/	
Majlis Mushāwarat:	The Consultative Body (General Council) of Aḥmadiyya Muslim Jamā'at that gives suggestions to the <i>Khalīfah</i> .
Malfūzāt:	Sayings of the Promised Messiah ^{as} and diaries dealing with them.
Māl:	Finance.
Munākaḥat:	Marriage contract.
Manṭiq:	Logic
Markaz/Makaziyya:	Center; International Headquarters.
Ma'rūf:	Right; Well known.
Mash'ar al-Ḥarām:	A small hill in <i>Muzdalifah</i> which lies between Mecca and 'Arafāt. It is about six

miles from Mecca. Here the pilgrims stop for the night after their return from ‘*Arafāt*’ on the evening of the ninth day of the month of *Ḥajj*.

Masīh:

Messiah.

Masīh-e-Mau‘ūd:

The Promised Messiah^{as} (Ḥaḍrat Mirzā Ghulām Aḥmad of Qadian).

Masjid:

Mosque.

Massah:

Rubbing of the head.

Mau‘ūd:

The Promised one.

Maulvī/Mullāh

A Muslim religious cleric.

Maulvī Fāḍil:

A religious educational degree.

Maulvī-like:

Narrowminded religious thoughts and attitude.

Maulviyāna:

Strictly orthodox religious attitude.

Maulānā:

A religious scholarly personality

Mauzā:

A stocking; a boot.

Mihrāb:

A niche; the principal place in the mosque, where the Imām prays.

Mināratul Masīh:

The minaret of the Messiah.

Mirzā’i:

A follower of the Aḥmadiyya sect as called by non-Aḥmadīs

Mirzā’iyyat:

The name given to Aḥmadiyyat by the non-Aḥmadīs.

Momin:

A pious person; A believer; A practicing Muslim.

Mu‘allimīn:

Religious instructors.

Mubāhalah:

A prayer duel; A prayer contest; Calling down the curses of God.

Mu’adhdhin:

The person who says the *Adhān* or Call to Prayer.

Mulaqāt:

Face to face meeting; Audience with Ḥaḍūr.

Muftī:

An authority in the Islāmic

jurisprudence.

Muftī Silsila/Muftī

Silsila ‘Āliyya Aḥmadiyya A title given by *Jamā‘at Aḥmadiyya* to its top jurist (a person having authority in the Islāmic jurisprudence).

Muḥaddith: Renewer of the faith; Recipient of Revelation.

Muhājirūn: The Muslims who migrated from Mecca to Medina with the Holy Prophet^{sa}.

Muḥāsib: Accountant general.

Muhtamim Umūr

Ṭulabā’ In-charge students' affairs

Mujaddid: Reformer, Revivalist. The plural is *Mujaddidīn*.

Mujāhid: Zealot servant of faith; endeavorer.

Mujāhidīn: Plural of *Mujāhid*.

Mujtahid: A superior authority of the *Shī‘ite*.

Muqāmi: Local.

Murabbī: One who spiritually trains others; a Missionary.

Mūṣī: A person who makes Will; a person who agrees to observe the conditions prescribed by Promised Messiah and Mahdī^{as} for burial in *Bahishī Maqbarah*.

Muṣleḥ Mau‘ūd: The Promised Reformer (Ḥaḍrat Mirzā Bashiruddin Maḥmūd Aḥmad, Khalifatul Masīḥ II^{ra}) who fulfilled the prophecy of the Promised Messiah and Mahdī^{as}, about the advent of a Reformer.

Mu‘takifīn: The persons staying in a Mosque during the last ten days of *Ramaḍān* for *I‘tikāf*.

Nabī: Prophet.

Nabuwwat: Prophethood.

Nafs-e-Muṭma‘innah: Satisfied; Purified and content soul

	qualifying for salvation.
Nau:	New.
Nawāfil:	Voluntary Prayers; Optional or supererogatory as applied to types or categories of Prayers.
Nazāmat:	Department.
Nazārat:	Directorate, Department.
Nā'ib:	Deputy; assistant.
Nā'ib Ṣadr	Vice President.
Nāṣir:	Helper; A member of Majlis Anṣārullāh.
Nāṣirātul Aḥmadiyya:	An organization of Aḥmadī girls between the ages of 7 and 15 years.
Nāzim:	In charge.
Nāzir:	An inspector or in-charge; secretary.
Nāzir A'lā:	Chief Secretary
Nāzir Dīāfat:	In-Charge of Hospitality Department
Nikāḥ:	Marriage announcement in Islām.
Nizām:	System.
Pīr:	A saint; a spiritual guide; a holy man
Qaḍā:	Administration of Justice; Offering a missed Prayer.
Qarḍa Ḥasna	Interest free loan.
Qāḍianiyyat:	A name given by to Aḥmadiyyat by non-Aḥmadīs.
Qāḍī:	Islāmic Judge.
Qibla	Literally meaning, direction to which a person turns while performing Prayers; Refers to the <i>Ka'bah</i> at Mecca.
Quwā'iduṣ Ṣarf:	Principles of Grammar.
Qur'ān:	The Holy Book of Muslims, revealed to the Holy Prophet of Islām, Ḥaḍrat Muḥammad Muṣṭafā ^{sa} .
Raḍīallāhu 'anhu (ra):	May Allāh be pleased with him.
Raḍīallāhu 'anha (ra):	May Allāh be pleased with her.

Raḍīallāhu ‘anhum (ra):	May Allāh be pleased with them.
Raḍīatam marḍīyyah:	Well pleased with Him and He well pleased with you. (89:29)
Raḥimahullāhu Ta‘ālā (rh):	May Allāh's Blessings be on him.
Rak‘at:	One unit of Islāmic prescribed formal worship (Prayer or <i>Ṣalāt</i>) comprising of <i>Qiyām</i> , <i>Rukū‘</i> and two <i>Sajdahs</i> (Prostrations).
Rak‘āt:	Plural of <i>Rak‘at</i> .
Ramaḍān:	The Islāmic month of fasting.
Rasūl:	Messenger.
Rāwī:	A narrator of a <i>Ḥadīth</i> .
Rifāh-i-‘Āma:	Social Works.
Risāla	Magazine
Rishta Nāṭa:	Matrimonial Matters.
Rivayāt:	Narrations.
Rūḥānī Khazā’in:	Spiritual Treasurers
Rukn:	Member.
Rukū‘:	The bowing down position in the Prayer.
Rupīs:	The monetary unit of India, Pakistan, Indonesia, etc.
Rūḥul Quds:	The Holy Spirit
Ṣadaqah:	Charity.
Ṣadr:	President.
Ṣadr Anjuman Aḥmadiyya:	Central Aḥmadiyya Association
Ṣaf-e-Awwal:	Members of Anṣārullāh belonging to the age group above 55 years.
Ṣaf-e-Doem:	The category of younger <i>Anṣār</i> ; members of Anṣārullāh belonging to the age group of 40 to 55 years.
Ṣaḥāba:	Companions of the Holy Prophet ^{sa} , and of the Promised Messiah and Mahdī ^{as} .
Ṣaḥābbī:	A Companion of the Holy Prophet ^{sa} ; A Companion of the Promised Messiah and

	Mahdi ^{as} .
Ṣāhibzāda:	Son of a respected person; A respected gentleman.
Ṣalāt:	Formal Islāmic Prayer offered according to a prescribed procedure; also known as the second pillar of Islām.
Ṣallallāhu ‘alaihi wasallam (sa):	Peace and blessings of Allāh be upon him.
Saqqā:	A water carrier.
Ṣarf wa Naḥv:	Arabic grammar.
Saiwiyyān:	A sweet dish made with noodles.
Shahīd Ganj Incident:	<i>Aḥrār</i> betrayed Muslim cause in Lahore, Pakistan, which brought their downfall.
Sharḥ MatIn:	Sum total of Islāmic Law stated in the Holy Qur’ān and the <i>Sunnah</i> .
Shari‘ah:	Islāmic jurisprudence.
Shī‘ah	Sect, specially <i>Shī‘ite</i> sect.
Shirk:	Associating something with God; in Islām, equivalent of disbelievers.
Shu‘bah:	Department.
Silsilah	<i>Jamā‘at</i> ; community
Silsilah ‘Āliyya Aḥmadiyya:	The Great Aḥmadiyya Order.
Ṣigha Jāt:	Branches.
Sīrat or Sīrah:	Exemplary character.
Ṣūfī:	An Islāmic mystic.
Sunnah:	Practice of the Holy Prophet Muḥammad ^{sa} .
Sunnatallāh	Practice, Way, Law, of God.
Sunnī:	Orthodox or mainstream Muslims as opposed to <i>Shī‘ahs</i> .
Sūrah:	Arabic word for (Chapter), and used for designating the chapters of the Holy Qur’ān.
Tablīgh:	Preaching, Giving the message of Islām and Aḥmadiyyat.

Tabwīb:	Subjectwise arrangement in chapters
Tadhkirah:	A collection of the divine revelations, dreams and visions vouchsafed to the Promised Messiah and Mahdī ^{as} .
Tafsīr:	Commentary on the Holy Qur'ān.
Tahajjud:	Optional Prayer of great merit offered in the latter part of the night; pre-dawn formal Islāmic worship.
Tajnid:	Census; Enrollment.
Takbīr:	A set formula, recited loudly in order to indicate that a congregational Prayer is about to start.
Takbīrāt:	Plural of <i>Takbīr</i> .
Takbīr-e-Taḥrīma:	The Arabic expression ' <i>Allāhu Akbar</i> ' (God is the Greatest) proclaimed loudly by the Imām while he raises his two hands to his earlobes at the very beginning of a congregational Prayer service.
Ṭalāq:	Divorce.
Talbiyyah:	The prayer recited during <i>Hajj</i> ceremony.
Ta'lim:	Education.
Taqwa:	Righteousness.
Tarbiyyat:	Moral training.
Tarkah:	Cash or kind left by a deceased person; Inheritance.
Tārīkh Afkār Islāmī:	History of Islāmic sects; History of Islamic Thought.
Taṣawwuf:	Mysticism.
Tash-ḥīdhul adh-hān	Stimulator of Intellects.
Ṭawāf:	Walking briskly around the <i>Ka'bah</i> counterclockwise, starting from the <i>Hajri Aswad</i> and completing seven circuits.
Tayammum:	Substitution of <i>wuḍū'</i> ; the hands are passed over a dusty surface, and then passed over

	face and arms. This is called <i>Tayammum</i> .
Ṭayyib:	Food that is <i>Ḥalāl</i> and good.
Ṭā'ir:	Bird.
Ṭifl:	A member of Aṭṭālul Aḥmadiyya
Tilāwat:	Recitation of the Holy Qur'ān.
Tarāviḥ Prayers:	Special Prayer offered after 'Ishā' Prayer during the month of <i>Ramaḍān</i> .
Tehrik-e-Jadid:	A special Scheme launched by Ḥaḍrat Khalīfatul Masīḥ II ^{ra} in 1934 for preaching of Islam throughout the world.
Tonga:	A horse driven carriage.
Twelvers:	Twelve Imām <i>Shī'ism</i> ; A sect of <i>Shī'ahs</i> .
'Ulema:	The learned persons of religion.
Ummati Muslimah:	The followers of the Holy Prophet of Islām Ḥaḍrat Muḥammad Muṣṭafā ^{sa} .
Ummah:	The Islāmic community, <i>Jamā'at-e-Muslimah</i> .
'Umūmī:	General.
'Umrah:	Lesser Pilgrimage in which some of the rites of the Pilgrimage are left out.
Vitr Prayer:	Three <i>Rak'āt</i> of Prayer offered either at the end of 'Ishā' Prayer or <i>Tahajjud</i> Prayer.
Vakīlul A'lā:	Chief Executive Officer of the <i>Tehrik-e-Jadid</i> .
Vakīlut Ta'līm:	In charge of the Education Department.
Vakālat:	A department.
Wājib:	Necessary.
Walima:	Reception given by the husband after the marriage has been consummated.
Waqf:	Lifelong devotion to serve the cause of Islām.
Waqf-e-'Ārdī:	A short-term devotion to serve Islām and Aḥmadiyyat.
Waqār-e-'Amal:	Collective manual exercise to emphasize the

	dignity of labor; To do labor job without payment for the <i>Jamā'at</i> .
Waqf-e-Jadīd:	A Scheme launched by Ḥaḍrat Khalīfatul Masīḥ II ^{ra} for preaching and training in rural areas.
Wāqf-e-Zindagī:	A person who has devoted his life to serve Islām and Aḥmadiyyat.
Waṣīyyat:	A Will; to pledge to be a true and pious Aḥmadi Muslim, and to pay from 1/3 rd to 1/10 th of the monthly income and all the property left at the time of death as prescribed by the Promised Messiah and Mahdī ^{as} in " <i>Al-Waṣīyyat</i> ".
Wuḍū':	Ablution; prescribed cleaning before engaging in formal Prayers.
Yād dāshtain	Memoirs.
Yādgīrī:	A memorial; representing a historical event.
Zakāt:	Literal meaning: increase, purification; technically signifies the obligatory alms prescribed by Islām.

About the Author

Dr. Karimullah Zirvi was born on May 20, 1940 in Lahore, Pakistan. He completed his undergraduate education in 1959 at Ta'limul Islām College in Rabwah, Pakistan. He obtained his B.Ed. in 1961 at Central Training College in Lahore. He taught at Ta'limul Islām High School in Ghatialian, Pakistan for one year. In 1963, he completed his M.Sc. degree in Chemistry from Karachi University and secured the second position in the University.

In 1964, Dr. Zirvi was awarded a Fulbright-Hays Award and a Research Grant from the University of Louisville, Louisville, Kentucky for Post-Graduate studies. In 1968, he completed his Ph.D. in Pharmacology in the laboratory of Dr. Charles H. Jarboe. His thesis was entitled, "Synthesis and Pharmacology of Centrally Active Imides and Amides of Certain Cyclobutanecarboxylic Acids."

After completing his post-doctoral work at the University of Louisville, he became a Senior Research Officer at Pakistan Council of Scientific & Industrial Research (PCSIR) Labs in Peshawar, Pakistan. In 1972, he joined Pahlavi University in Shiraz, Iran as an Associate Professor in the Department of Pharmacology. During this time, he was awarded an International Cancer Research Technology Transfer (ICRETT) Award from Deutsches Krebsforschungszentrum, Heidelberg, Germany. In 1978, Dr. Zirvi and his family emigrated to the United States of America where he took up a position as a visiting scientist at the University of Louisville. He was a research scientist at the University of California San Diego in La Jolla, California from 1979 to 1980. Then he moved to Vanderbilt University in Nashville, Tennessee where he worked as a research scientist in the Department of Chemistry. In 1982, Dr. Zirvi joined the faculty at the University of Medicine and Dentistry of New Jersey (UMDNJ). There he taught and did research in oncology until he retired in 1993 as an Associate Professor. During his research career he was awarded an NIH Research Grant, VA Research Grant and a New Jersey State Cancer Research Grant. He is the author of over 65 peer-reviewed publications and holds a patent. Dr. Zirvi's biographical sketch is also published in *Asia/Pacific Who's Who* (Vol. VII, p. 656) and *Asian/American Who's Who* (Vol. V).

Dr. Zirvi is an active member of U.S.A. *Jamā'at*. He has held many positions over the years which include *Ṣadr Anṣārullāh* USA from 1993 to 1999. As *Ṣadr Anṣārullāh*, he published several special issues of *Al-Nahl* magazine which included a special tribute to the life of Professor Dr. Abdus Salam, Nobel Laureate of Physics. He was the National Ta'lim (Education) Secretary USA from 1998 to 2007. He has been General Secretary (1983 to 2000) and Vice President (2000-present) of the North New Jersey *Jamā'at*. In addition, he has been a past President of the Aḥmadiyya Muslim Scientists Association as well as the General Secretary of the Aḥmadiyya Muslim Medical Association (AMMA) from 1982 to 1996. In 1993, he, along with Dr. Imtiaz Chaudhary (then President of the AMMA), visited Aḥmadiyya Hospitals in Sierra Leone, Liberia and the Gambia and delivered surgical instruments and medicines which were collected from Ahmadi doctors in the USA. In 2010 he was appointed by Ḥaḍrat Khalīfatul Masīḥ V^{aba} as a member of the *Shahid* Viva Examination Board of *Jāmi'a* Aḥmadiyya Canada. He is also the Editor of the Aḥmadiyya Gazette USA and *An-Noor* since May 2004.

Dr. Karimullah Zirvi currently lives in Fair Lawn, New Jersey with his wife, Amatul Latif Zirvi. She is the daughter of the late Malik Saifur Raḥmān Ṣāḥib, former *Muftī Silsila 'Āliyyah Aḥmadiyya* and the late Amatul Rashid Shaukat Ṣāḥiba, former Editor of the *Misbāḥ*, Rabwah, Pakistan. Dr. Zirvi has three sons (Nasir Zirvi, Dr. Monib Zirvi, Dr. Khalid Zirvi) and one daughter (Sumra Zirvi) and eleven grandchildren.

Other publications by Dr. Zirvi include:

- o Words of Wisdom
- o Welcome to Aḥmadiyyat, the True Islām
- o Invocations of the Holy Prophet Muḥammad Muṣṭafā^{sa}
- o Ta'limul Qur'ān
- o Holy Prophet of Islām, Ḥaḍrat Muḥammad Muṣṭafā^{sa}

